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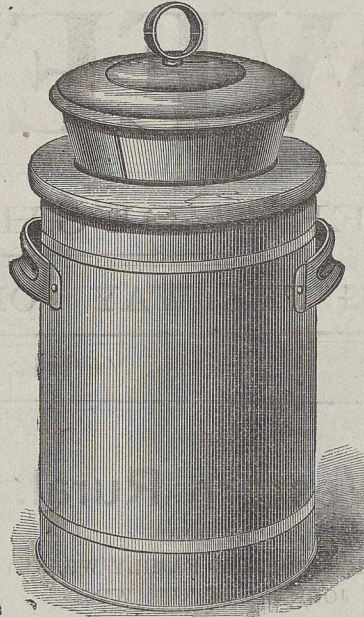
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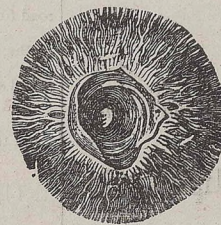
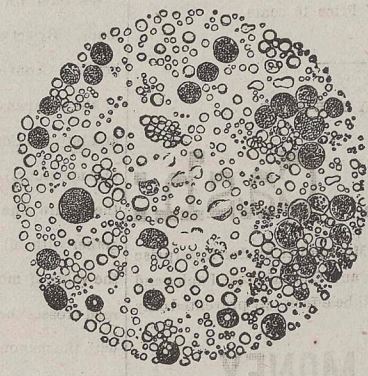
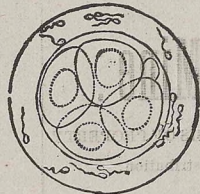
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Nor have I felt called upon to attempt to defend myself against the various motives that have been assigned me by those who had neither a reason nor a right to know anything about my motives, but have relied upon the results that I felt sure would be accomplished to sustain whatever part I have been called to perform in this now historical event. Beside, if those who had or desired to have any confidence in my words or acts had referred to the original article, they would there have found a distinct enunciation of motives, as was my conviction of the meaning of all that has occurred. I there said, I propose, as the commencement of a moral warfare on the social question, to ventilate the most stupendous scandal that ever existed in any community. I intend that it shall burst like a bombshell into the ranks of the moralistic social camp. The age is pregnant with great events, and this may be the very one which shall be the crack of doom to the old and worn out, and false and hypocritical social institutions. I believe a wise providence, or, as I term it, and believe it to be, the conscious and well-calculated interference of the spirit world, has forecast and prepared these very events as a part of the drama of this great social revolution. Of all centres of influence on the great broad planet, the destiny that shapes our ends, bent on breaking up an old and ushering in a new civilization, could have found no such spot for its vantage ground as Plymouth Church, no such man for the hero of the plot as its reverend pastor, and it may be, no such heroine as the gentle, cultured and perhaps hereafter to be sainted wife of Plymouth Church's most distinguished layman.

I take the step deliberately as an agitator and social revolutionist which is my profession; I commit no breach of confidence, as no confidence has been made to me, except as I have compelled them with a free knowledge that I was endeavoring to induce or to force the parties to come to the front along with me in the announcement and advocacy of the principles of the social revolution, Messrs. Beecher, and Tilton, and other half-way reformers, are to me like the border states in the great rebellion.

They are liable to fall with the weight of their influence on either side of the contest, and I hold it to be legitimate

generalship to compel them to declare on the side of truth and progress.

My position is justly analogous with that of warfare. The public, Mr. Beecher included, would gladly crush me if they could—will do so if they can—to prevent me from forcing on them considerations of the utmost importance. My mission is, on the other hand, to utter the unpopular truth, and make it efficient by whatsoever legitimate means; and means are legitimate as a war measure, which would be highly reprehensible in a state of peace. I believe, as the law of peace, *in the right of privacy*, in the sanctity of individual relations. It is nobody's business but their own, in the absolute view, what Mr. Beecher and Mrs. Tilton have done, or may choose at any time to do, as between themselves. And the world needs, too, to be taught just that lesson. I am the champion of that very right of privacy and of individual sovereignty. But, that is only one side of the case. I need, and the world needs, Mr. Beecher's powerful championship of this very right. The world is on the very crisis of its final fight for liberty. The victory may fall on the wrong side, and his own liberty and mine, and the world's, be again crushed out, or repressed for another century for the want of fidelity in him to the new truth. It is not, therefore, Mr. Beecher as the individual that I pursue, but Mr. Beecher as the representative man; Mr. Beecher as a power in the world; and Mr. Beecher as my auxiliary in a great war for freedom, or Mr. Beecher as a violent enemy and powerful hindrance to all that I am bent on accomplishing.

To Mr. Beecher and Mrs. Tilton as individuals, I tender, therefore, my humble apology, meaning and deeply feeling what I say, for this or any interference on my part, with their private conduct. I hold that Mr. Tilton himself, that Mrs. Beecher herself, have no more right to inquire, or to know or to spy over, with a view to knowing, what has transpired between Mr. Beecher and Mrs. Tilton than they have to know what I ate for breakfast, or where I shall spend my next evening; and that Mr. Beecher's congregation and the public at large have just as little right to know or inquire. I hold that the so-called morality of society is a complicated mass of sheer impertinence and a scandal on the civilization of this advanced century, that the system of social espionage under which we live is damnable, and that the very first axiom of a true morality, is for the people to *mind their own business*, and learn to respect, religiously, the social freedom and the sacred social privacy of all others; but it was the paradox of Christ, that as the Prince of Peace, he still brought on earth, *not peace but a sword*. It is a paradox of life that, in order to have peace, we must first have war; and it is the paradox of my position that, believing in the right of privacy and in the perfect right of Mr. Beecher socially, morally and divinely to have sought the embraces of Mrs. Tilton, or of any other woman or women whom he loved and who loved him, and being a promulgator and a public champion of those very rights, I still invade the most secret and sacred affairs of his life, and drag them to the light and expose him to the opprobrium and vilification of the public. I do again, and with deep sincerity, ask his forgiveness. But the case is exceptional, and what I do I do for a great purpose. The social world is in the very agony of its new birth, or, to resume the warlike simile, the leaders of progress are in the very act of storming the last fortress of bigotry and error. Somebody must be hurled forward into the gap. I have the power, I think, to compel Mr. Beecher to go forward and to do the duty for humanity from which he shrinks; and I should, myself, be false to the truth if I were to shrink from compelling him. Whether he sinks or swims in the fiery trial, the agitation by which truth is evolved will have been promoted. And I believe that he will not only survive, but that when forced to the encounter he will rise to the full height of the great enterprise, and will astound and convince the world of the new gospel of freedom, by the depth of his experiences and the force of his argument.

The convictions which forced me to the use of these methods were also stated as follows:

I have strong convictions to the effect that the marriage institution as a *bond or promise* to love another to the end of life, and forego all other loves or passionate gratifications, has outlived its day of usefulness; that the most intelligent and really virtuous of our citizens, especially in the large cities of Christendom, have outgrown it; are constantly and systematically unfaithful to it; despise and revolt against it, as a slavery, in their hearts; and only submit to the semblance of fidelity to it from the dread of a sham public opinion, based on the ideas of the past, and which no longer really represent the convictions of any body. The doctrines of scientific socialism have profoundly penetrated and permeated public opinion. No thought has so rapidly and completely carried the convictions of the thinking portions of the community as stirpiculture. The absurdity is too palpable, when it is pointed out that we give a hundred times more attention to the laws of breeding as applied to horses and cattle and pigs, and even to our barn-yard fowls, than we do to the same laws as applied to human beings. It is equally obvious, on a little reflection, that stirpiculture or the scientific propagation and cultivation of the human animal, demands free love or freedom of the varied unions of the sexes under the dictates of the highest and best knowledge on the subject, as an essential and precedent condition. These considerations are too palpable to be ignored, and they look to the complete and early supercedure of the old

and traditional institution of marriage, by the substitution of some better system for the maintenance of women as mothers, and of children as progeny. All intelligent people know these facts and look for the coming of some wiser and better system of social life. The supercedure of marriage in the near future, by some kind of socialistic arrangement, is as much a foregone conclusion with all the best thinkers of to-day as was the approaching dissolution of slavery no more than five or ten years before its actual abolition in the late war.

But, in the meantime, men and women tremble on the brink of the revolution and hesitate to avow their convictions, while yet partly aware of their rights, and urged by the legitimate impulses of nature, they act upon the new doctrines while they profess obedience to the old. In this manner an organized hypocrisy has become the tone of our modern society. Poltroony, cowardice and deception rule the hour. The continuance, for generations, of such utter falsity, touching one of the most sacred interests of humanity, will almost eradicate the sense of honesty from the human soul. Every consideration of sound expediency demands that these days be shortened; that somebody lead the van in announcement of the higher order of life.

Impelled by such views, I entered the combat with old errors, as I believe them to be, and brought forward, in addition to the wise and powerful words which others have uttered on the subject, the arguments which my own inspiration and reflections suggested. No sooner had I done so than the howl of persecution sounded in my ears. Instead of replying to my arguments, I was assaulted with shameful abuse. I was young and inexperienced in the business of reform, and astounded to find what, as I have since learned from the veterans in the cause, is the usual fact, that the most persistent and slanderous and foul-mouthed accusations came from precisely those who, as I often happened to know, stood nearest to me in their convictions, and whose lives, privately, were a protest against the very repression which I denounced. It was a paradox which I could not understand, that I was denounced as utterly bad for affirming the right of others to do as they did; denounced by the very persons whom my doctrines alone could justify, and who claimed, at the same time, to be conscientious and good men. My position led, nevertheless, to continuous confidences relating to people's own opinions and lives and the opinions and lives of others. My mind became charged with a whole literature of astonishing disclosures. The lives of almost the whole army of spiritualistic and social reformers of all the schools were laid open before me. But the matter did not stop there. I found that, to a great extent, the social revolution was as far advanced among leading lights of the business and wealthy circles, and of the various professions, not excluding the clergy and the churches, as among technical reformers.

It was, nevertheless, from these very quarters that I was most severely assailed. It was vexatious and trying, I confess, for one of my temper to stand under the galling fire of personalities from parties who should have been my warmest advocates, or who should, else, have reformed their lives in accordance with a morality which they wished the public to understand they professed. I was sorely and repeatedly tempted to retort, in personalities, to these attacks. But simply as personality or personal defense or spiteful retort, I have almost wholly abstained during these years of sharp conflict from making any use of the rich resources at my command for that kind of attack.

But, in the meantime, the question came to press itself upon my consideration: Had I any right, having assumed the championship of social freedom, to forego the use of half the weapons which the facts no less than the philosophy of the subject placed at my command for conducting the war—through any mere tenderness to those who were virtual traitors to the truth which they knew and were surreptitiously acting upon? Had not the sacred cause of human rights and human well-being a paramount claim over my own conduct? Was I not, in withholding the facts and conniving at a putrid mass of seething falsehood and hypocrisy, in some sense a partaker in these crimes; and was I not, in fact, shrinking from the responsibility of making the exposure more through regard for my own sensitiveness and dislike to be hurt than from any true sympathy with those who would be called upon to suffer?

These questions once before my mind would never be disposed of until they were fairly settled upon their own merits, and apart, so far as I could separate them, from my own feelings or the feelings of those who were more directly involved. I have come slowly, deliberately, and I may add reluctantly, to my conclusions. I went back to and studied the history of other reforms. I found that Garrison not only denounced slavery in the abstract, but that he attacked it in the concrete. It was not only "the sum of all villainies," but it was the particular villainy of this and that and the other great and influential man, North and South, in the community. Reputations had to suffer. He bravely and persistently called things by their right names. He pointed out and depicted the individual instances of cruelty. He dragged to the light and scathed and stigmatized the individual offenders. He made them a hissing and a by-word, so far as in him lay. He shocked the public sensibilities by actual and vivid pictures of slaveholding atrocities, and sent spies into the enemies' camp to search out the instances. The world cried shame! and said it was scandalous,

and stopped their ears and blinded their eyes, that their own sensibilities might not be hurt by these horrid revelations. They cast the blanket of their charities and sympathies around the real offenders for their misfortune in being brought to the light, and denounced the informer as a malignant and cruel wretch for not covering up scenes too dreadful to be thought upon; as if it were not a thousand times more dreadful that they should be enacted? But the brave old cyclops ignored alike their criticisms, their protests, and their real and their mock sensibilities, and hammered away at his anvil, forging thunderbolts of the gods; and nobody now says he was wrong. A new public opinion had to be created, and he knew that people had to be shocked, and that individual personal feelings had to be hurt. As Bismarck is reported to have said: "If an omelet has to be made, some eggs have to be broken." Every revolution has its terrific cost, if not in blood and treasure, then still in the less tangible but alike real sentimental injury of thousands of sufferers. The preliminary and paramount question is: Ought the revolution to be made, cost what it may? Is the cost to humanity greater of permitting the standing evil to exist? If so, then let the cost be incurred, fall where it must. If justice to humanity demand the given expenditure, then accepting the particular enterprise of reform, we accept all its necessary consequences, and enter upon our work, fraught, it may be, with repugnance to ourselves as it is necessarily with repugnance to others.

The corner-stone of the new dispensation, which I desired to establish as the rule and guide of life, is this: *Whosoever is true to himself or herself is thereby, and necessarily, true to all others*, and the whole social question will be solved. *The barter and sale of wives stands on the same moral footing as the barter and sale of slaves.* The god-implanted human affections cannot, and will not, be any longer subordinated to these external, legal restrictions and conventional engagements. *Every human being belongs to himself or herself by a higher title than any which, by surrenders or arrangements or promises, he or she can confer upon any other human being.* Self-ownership is inalienable. These truths are the latest and greatest discoveries in science.

Upon the publication of these arguments together with the facts of the scandal, it will be well remembered how almost the whole journalistic world sprang to the support of Mr. Beecher, and he was conjured to take no notice of these "drivelings of a disappointed prostitute who had failed to extort money from him," while I was denounced by all the vile, criminal and abominable epithets that the language affords. This sudden and astounding support of the press emboldened those who professed to represent Mr. Beecher to proceed to more extreme measures. The Courts were invoked to crush me entirely. I was arrested and imprisoned as declared by Judge Noah Davis or his assistants, "to vindicate the reputation of a revered citizen," that citizen being Mr. Beecher. All of this, however, turned out just what I declared it to be at the time: an extrajudicial and utterly illegal proceeding, and everybody who was concerned in it is liable for heavy damages and the officers of the law to impeachment for their several parts in the procedure.

It is unnecessary, however, to go over the various methods resorted to to forever crush out this terrific scandal. It is my duty at this time only to hastily review the prominent points that have been developed, and to show how certainly, if slowly, circumstances have conspired to establish in the public mind the fact that Mr. Beecher is upon principle a believer in and practitioner of the doctrines and principles of freedom for love; notwithstanding he has apparently attempted to evade a public acknowledgment of the fact, and seemingly to acquiesce in all the various movements set on foot to crush out the scandal. There can be no doubt that Mr. Beecher's friends relied fully for his vindication upon my conviction in the United States Courts of the charge of sending obscene literature in the mails, that literature being the scandal as published originally, since nothing else was attempted during the pendency of the case, silence among all the parties being steadily enjoined and maintained. Why this was carried out so well by all the parties may be inferred from the following covenant, which it was found necessary to enter into, to secure it beyond peradventure, which it seems surreptitiously found its way into the prints.

"**Suffolk**—It is high time that the torrent of slander against Henry Ward Beecher be arrested. I have in my possession a copy of the disavowal of all the charges and imputations against Mr. Beecher ever made by Henry C. Bowen, which was executed on the 2d of April, 1872. Without Mr. Beecher's knowledge, I have held this in my hands from that time to this, and now, without his knowledge, I give this document to the world, and estop and convict the principal offender against truth, public decency and the rights of reputation.

"My inducement to do this is the fact that Mr. Bowen has of late repeatedly declared that he had never disavowed his charges against Mr. Beecher, but that he yet insisted on their truth. And now the public can understand the brave silence which the great preacher has kept under this protracted storm of slander. He has covenanted to bury the past and to maintain peace and brotherhood. The violation of that agreement by Henry C. Bowen unseals my mouth if it does not open the lips of the pastor of Plymouth Church.

"**NEW YORK, May 29, 1873.**"
(Suffolk is supposed to be Mr. Wilkeson, the lawyer who drew the covenant.)

"**THE DISAVOWAL.**"
"We three men, earnestly desiring to remove all causes of

offense existing between us, real or fancied, and to make Christian reparation for injuries done or supposed to be done, and to efface the disturbed past, and to provide concord, good will and love for the future, do declare and covenant, each to the other, as follows:

"I, Henry C. Bowen, having given credit, perhaps without due consideration, to tales and innuendoes affecting Henry Ward Beecher, and being influenced by them, as was natural to a man who receives impressions suddenly, to the extent of repeating them (guardedly, however, and within limitations, and not for the purpose of injuring him, but strictly in the confidence of consultation), now feel that therein I did him wrong. Therefore I disavow all the charges and imputations that have been attributed to me as having been by me made against Henry Ward Beecher, and I declare, fully and without reserve, that I know nothing which should prevent me from extending to him the most cordial friendship, confidence and Christian fellowship. And I expressly withdraw all the charges, imputations and innuendoes imputed as having been made and uttered by me, and set forth in a letter written by me to Theodore Tilton on the 1st of January, 1871 (a copy of which letter is hereto annexed), and I sincerely regret having made any imputations, charges or innuendoes unfavorable to the Christian character of Mr. Beecher. And I covenant and promise that for all future time I will never, by word or deed, recur to, repeat, or allude to any or either of said charges, imputation and innuendoes.

"II. And I, Theodore Tilton, do, of my free will and friendly spirit toward Henry Ward Beecher, hereby covenant and agree that I will never again repeat, by mouth or word or otherwise, any of the allegations, or imputations, or innuendoes contained in my letters hereto annexed, or any other injurious imputations or allegations suggested by or growing out of these, and that I will never again bring up or hint at any difference or ground of complaint heretofore existing between the said Henry C. Bowen or myself, or the said Henry Ward Beecher.

"III. I, Henry Ward Beecher, put the past forever out of sight and out of memory. I deeply regret the causes for suspicion, jealousy and estrangement which have come between us. It is a joy for me to have my old regard for Henry C. Bowen and Theodore Tilton restored, and a happiness to me to resume the old relations of love, respect and reliance to each and both of them. If I have said anything injurious to the reputation of either, or have detracted from their standing and fame as Christian gentlemen and members of my church, I revoke it all, and heartily covenant to repair and reinstate them to the extent of my power.

(Signed.)

"H. C. BOWEN,

"THEODORE TILTON,

"H. W. BEECHER.

"**BROOKLYN, April 2, 1872.**"

In May following the making of this covenant there appeared an extraordinary paper called *The Thunderbolt*, published by Mr. E. H. G. Clark, but evidently in the interests of the new course that had been decided upon as the line of defense that should be adopted by Mr. Tilton and Mr. Beecher whenever attacked. It was to be assumed that nothing had occurred between Mr. Beecher and Mrs. Tilton amounting to so-called criminal intimacy. This was the "true story" that underlied the "false one" as told by me. It may not be improper to remark here parenthetically, that this "true story" furnished Mr. Clark by Mr. Tilton through Leon Case, is now the chief difficulty with which Mr. Tilton has to contend in sustaining his allegations made under oath to the Committee of Investigation.

The publication of the covenant was the worst possible thing that could have been done, in view of the policy of silence. A few persons, comparatively, knew anything definite about the real existence of facts that made such an instrument necessary. After it had been made public, everybody was at once informed that there was something of sufficient importance to demand such a covenant, and it pointed directly to the facts as stated by me and to such as had been stated by Mr. Bowen and others, as forming that something.

Following almost immediately on the heels of the publication of the covenant, in May, 1873, came *The Thunderbolt* newspaper. This confirmed the fact that there had been at least an attempt made by Mr. Beecher upon the marital fidelity of Mrs. Tilton. This evidence had been obtained in such a way, however, from Mr. Tilton, that he could say that he was not responsible for its publication, and, therefore, that he had not violated the covenant.

Then, in June following, came our arraignment and acquittal by the United States Court upon the charge through which Mr. Beecher had hoped to be vindicated by our conviction. Indeed, so anxious was Mr. Beecher about the result, that when we left the court he was standing a few doors away from the entrance, evidently watching the progress of the case. As I passed Mr. Beecher, evidently to him acquitted, I shall never forget the look of astonishment and despair that passed over his face.

These things, together with the well-known—because widely published—fact that Henry C. Bowen, in company with Mr. H. B. Claflin, had visited me for the expressed purpose of obtaining evidence against Mr. Beecher, and that a Mr. West had actually preferred charges against Mr. Bowen to the church, as having slandered Mr. Beecher, bringing danger near home—these things, I say, seemed to force Mr. Beecher, or rather, which is perhaps nearer the truth, seemed to Mr. Beecher's friends to make it necessary that a denial of some sort should be made by Mr. Beecher to stay the evidently growing tide of popular feeling, that there was something wrong somewhere, and the following remarkable letter was published and widely commented upon:

"To the Editor of the Brooklyn Eagle:

"Sir—In a long and active life in Brooklyn, it has rarely

happened that the *Eagle* and myself have been in accord on questions of common concern to our fellow-citizens. I am for this reason compelled to acknowledge the unsolicited confidence and regard of which the columns of the *Eagle* of late bear testimony. I have just returned to the city to learn that application has been made to Mrs. Victoria Woodhull for letters of mine supposed to contain information respecting certain infamous stories against me. I have no objection to have the *Eagle* state, in any way it deems fit, that Mrs. Woodhull or any other person or persons who may have letters of mine in their possession, have my cordial consent to publish them. In this connection and at this time, I will only add that the stories and rumors which have, for some time past, been circulated about me are untrue, and I stamp them in general and in particular, as utterly untrue.

"Respectfully,

HENRY WARD BEECHER."

A large part of the press assumed that this denial was all that was necessary. Mr. Beecher had vindicated himself and I was a base slanderer, who deserved to be punished by imprisonment, but Mr. Beecher was too magnanimous to do it. So said the press.

But now mark the origin of this denial, as developed recently by the agitation of the scandal, as quoted from the Brooklyn *Union* of June 25, 1874:

"MR. BEECHER'S ALLEGED DENIAL.

"It will be remembered that last summer the editor of another local journal was engaged in an attack on Mr. H. C. Bowen, who was formerly proprietor of the *Union*, in which he charged that Mr. Bowen was the author of the Beecher scandal, and published what purported to be a card from Mr. Beecher denying the truth of the rumors which had been set afloat in regard to him nearly eight months previously. The denial had Mr. Beecher's name attached to it, and its genuineness was not questioned at the time. It has recently been intimated, however, that the denial was neither written nor signed by Mr. Beecher.

"It was deemed by a friend of Mr. Beecher's and a journalist that it would be mutually beneficial to have a denial of the scandal published over his signature; so the friend and the journalist put their heads together, and the result was that Mr. Beecher was asked to write a denial, but he refused. Then the denial was written and presented to Mr. Beecher for his signature, but he again refused. He was then told that it would be published over his name, and it was done. He never denied its authorship, and it was allowed to go forth to the public as his own. But I ask any one to read it and then say if such sentences were ever penned by Mr. Beecher."

"But what object could be gained by the publication of a bogus denial?" asked the reporter.

"Why, the parties who were instrumental in having it done both thought they could make strong points. The friend of Mr. Beecher believed that it would forever set at rest the scandal, for he knew how implicit was the confidence of Brooklyn people generally in Mr. Beecher, while the journalist imagined that by it he could throw all the odium of originating the scandal on Mr. Bowen, and at the same time gain a point for himself, as he was just then in close quarters."

This remarkable revelation furnishes the key to all the proceedings that have been had about this still more remarkable scandal. It is Mr. Beecher's friends who have managed the affair. May it not come out, after all, that Mr. Beecher himself has been consistent in his own acts, much that has been done in his name being no more his own than the above. For the sake of a truly great and should-be representative man, I hope it may. In such a case his usefulness is not yet destroyed, although it must necessarily be seriously impaired.

It is unnecessary to go over the incidents of recent occurrence that have finally led up to the present outbreak in Brooklyn. Suffice it to say that they are all parts of one common drama, bent on breaking up the old and ushering in a new social order. It is but just, however, to remark that Mr. Tilton cannot be blamed for his part in the affair. Mr. Beecher himself does not censure him for replying to Dr. Bacon, which was the immediate cause of precipitating the issue, while the case presented in this reply is ample justification. Thus we are brought to the beginning of the investigation. The reply of Mr. Tilton to Dr. Bacon contained the following extract from an apology from Mr. Beecher to Mr. Tilton:

"My dear Friend Moulton—I ask, through you, Theodore Tilton's forgiveness, and humble myself before him as I do before my God. He would have been a better man in my circumstances than I have been. I can ask nothing except that he will remember all the other hearts that would ache. I will not plead for myself. I even wish that I were dead.

H. W. BEECHER.

"After the publication of this confession, silence was no longer compatible with the idea of innocence, as it had hitherto been held to be. Doubtless this was the most trying hour of Mr. Beecher's life, and it is scarcely to be presumed that he decided to do what he did until his friends took the position that it must be done. In two days after the appearance of this apology, Mr. Beecher wrote the following letter:

BROOKLYN, June 27, 1874.

Gentlemen—In the present state of the public feeling, I owe it to my friends and to the Church and the Society over which I am pastor to have some proper investigation made of the rumors, insinuations, or charges made respecting my conduct, as compromised by the late publications made by Mr. Tilton. I have thought that both the Church and the Society should be represented, and I take the liberty of asking the following gentlemen to serve in this inquiry, and to do that which truth and justice may require. I beg that each of the gentlemen named will consider this as if it had been separately and personally sent to him, namely:

From the Church—Henry W. Sage, Augustus Storrs, Henry M. Cleveland,

From the Society—Horace B. Claflin, John Winslow, S. V. White.

I desire you, when you have satisfied yourselves by an impartial and thorough examination of all sources of evidence, to communicate to the Examination Committee, or to the Church, such action as then may seem to you right and wise.

HENRY WARD BEECHER.

On the 6th of July, Mr. Beecher wrote the following note to the Examining Committee of Plymouth Church:

Dear Brethren—I inclose to you a letter in which I have requested three gentlemen from the Church and three from the Society of Plymouth Church (gentlemen of unimpeachable repute, and who have not been involved in any of the trials through which we have passed during the year), to make a thorough and impartial examination of all charges or insinuations against my good name, and to report the same to you; and I now respectfully request that you will give to this Committee the authority to act in your behalf also. It seemed wise to me that the request should proceed from me and without your foregoing knowledge, and that you should give to it authority to act in your behalf in so far as a thorough investigation of the facts should be concerned.

HENRY WARD BEECHER.

It is quite improbable that Mr. Beecher in making this demand for an investigation, felt that he was directly challenging Mr. Tilton; but that he was, and that the latter so considered it, and that the mutual friend of both also so considered it, may be inferred from that friend's statement to the committee, which was as follows:

MR. MOULTON'S STATEMENT.

Mr. Francis D. Moulton said to the committee on the 13th of July:

Gentlemen of the Committee:

I appear before you, at your invitation, to make a statement which I have read to Mr. Tilton and Mr. Beecher, which both deem honorable, and in the fairness and propriety of which, so far as I am concerned, they both concur. The parties in this case are personal friends of mine, in whose behalf I have endeavored to act as the umpire and peacemaker for the last four years, with a conscientious regard for all the interests involved.

I regret for your sakes the responsibility imposed on me of appearing here to-night. If I say anything, I must speak the truth. I do not believe that the simple curiosity of the world at large, or even of this committee, ought to be gratified through any recitation by me of the facts which are in my possession, necessarily in confidence, through my relations to the parties. The personal differences of which I am aware, as the chosen arbitrator, have once been settled honorably between the parties, and would never have been revived except on account of recent attacks, both in and out of Plymouth Church, made upon the character of Theodore Tilton, to which he thought a reply necessary. If the present issue is to be settled, it must be, in my opinion, by the parties themselves, either together or separately before your committee, each taking the responsibility of his own utterance. As I am fully conversant with the facts and evidences, I shall, as between these parties, if necessary, deem it my duty to state the truth in order to final settlement, and that the world may be well informed before pronouncing its judgment with reference to either. I therefore suggest to you that the parties first be heard; that if then you deem it necessary that I should appear before you, I will do so, to speak the truth, the whole truth, and nothing but the truth. I hold to-night, as I have held hitherto, the opinion that Mr. Beecher should frankly state that he had committed an offense against Mr. Tilton, for which it was necessary to apologize, and for which he did apologize in the language of the letter, part of which has been quoted; that he should have stated frankly that he deemed it necessary for Mr. Tilton to have made the defense against Dr. Leonard Bacon which he did make, and that he (Mr. Beecher) should refuse to be a party to the reopening of this painful subject. If he had made this statement, he would have stated no more than the truth, and it would have saved him and you the responsibility of a further inquiry. It is better now that the committee should not report; and, in place of a report, Mr. Beecher himself should make the statement which I have suggested; or that if the committee does report, the report should be a recommendation to Mr. Beecher to make such a statement.

Mr. Moulton's advice not being acted upon, Mr. Tilton at once informed the committee that he accepted Mr. Beecher's challenge, and as soon as possible that he would present a sworn statement of his indictment against Mr. Beecher.

MR. TILTON BEFORE THE COMMITTEE.

THE PRELIMINARY STATEMENT.

Gentlemen of the Committee—In communicating to you the detailed statement of facts of evidences which you have been several days expecting at my hands, let me remind you of the circumstances which call this statement forth. In my recent letter to Dr. Bacon I alluded to an offense and an apology by the Rev. Henry Ward Beecher. To whomsoever else this allusion seemed indefinite, to Mr. Beecher it was plain. The offense was committed by him; the apology was made by him; both acts were his own, and were among the most momentous occurrences of his life. Of all men in Plymouth Church, or in the world, the Rev. Henry Ward Beecher was the one man who was best informed concerning this offense and apology, and the one man who least needed to inquire into either. Nevertheless, while possessing a perfect knowledge of both these acts done by himself, he has chosen to put on a public affectation of ignorance and innocence concerning them, and has conspicuously appointed a Committee of six of the ablest men of his church, together with two attorneys, to inquire into what he leaves you to regard as the unaccountable mystery of this offense and apology; as if he had neither committed the one nor offered the other, but as if both were the mere figments of another man's imagination—thus adroitly prompting the public to draw the deduction that I am a person under some hallucination or delusion, living in a dream, and forging a fraud. Furthermore—in order to cast over this explanation, the delicate glamour which always lends a charm to the defense of a woman's honor, Mrs. Elizabeth R. Tilton, lately my wife, has

been prompted away from her home to reside among Mr. Beecher's friends, and to co-operate with him in his ostensibly honest and laudable inquiry into facts concerning which she too, as well as he, has for years past had perfect and equal knowledge with himself. This investigation, therefore, has been publicly pressed upon me by Mr. Beecher, seconded by Mrs. Tilton, both of whom in so doing have united in assuming before the public the non-existence of the grave and solemn facts into which they have conspired to investigate, for the purpose not of eliciting, but of denying the truth. This joint assumption by them, which has seemed to your Committee to be in good faith, has naturally led you into an examination in which you expect to find, on their part, nothing but innocence, and on my part, nothing but slander.

It is now my unhappy duty, from which I have in vain hitherto sought earnestly to be delivered, to give you the facts and evidences for reversing your opinion on this subject. In doing this painful, I may say heartrending duty, the responsibility for making the grave disclosures which I am about to lay before you belongs not to me, but first to Mr. Beecher, who has prompted you to this examination, and next to Mrs. Tilton, who has joined him in a conspiracy which cannot fail to be full of peril and wretchedness to many hearts. I call you to witness that in my first brief examination by your Committee I begged and implored you not to inquire into the facts of this case, but rather to seek to bury them beyond all possible revelation. Happy for all concerned had this entreaty been heeded! It is now too late. The last opportunity for reconciliation and settlement has passed. This investigation, undertaken by you in ignorance of dangers against which Mr. Beecher should have warned you in advance, will shortly prove itself, to your surprise, to have been an act of wanton and wicked folly, for which the Rev. Henry Ward Beecher, as its originator and public sponsor, will hereafter find no "space for repentance, though he seek it carefully and with tears." This desperate man must hold himself only, and not me, accountable for the wretchedness which these disclosures will carry to his own home and hearth as they have already brought to mine. I will add that the original documents referred to in the ensuing sworn statement are, for the most part, in my possession; but that the apology and a few other papers are in the hands of Mr. Francis D. Moulton.

Truly yours,

THEODORE TILTON.

THE AFFIDAVIT.

Whereas, the Rev. Henry Ward Beecher has instigated the appointment of a Committee, consisting of six members of his Church and Society, to inquire and report upon alleged aspersions upon his character by Theodore Tilton; and, whereas, Mrs. Elizabeth R. Tilton, formerly the wife of Mr. Tilton, has openly deserted her home in order to co-operate with Mr. Beecher in a conspiracy to overthrow the credibility and good repute of her late husband, as a man and citizen; therefore, Theodore Tilton being thus authorized and required, and by the published demand made upon him by the Rev. Henry Ward Beecher, and being now and hereafter released by the act of Mrs. Tilton from further responsibility for concealment of the truth touching her relations with Mr. Beecher—therefore, Theodore Tilton hereby sets forth under solemn oath, the following facts and testimony:

I. That on the 2d of October, 1855, at Plymouth Church, Brooklyn, a marriage between Theodore Tilton and Elizabeth M. Richards was performed by the Rev. Henry Ward Beecher, which marriage, thirteen years afterward, was dishonored and violated by this clergyman through the criminal seduction of this wife and mother, as hereinafter set forth.

II. That for a period of about fifteen years, extending both before and after this marriage, an intimate friendship existed between Theodore Tilton and the Rev. Henry Ward Beecher, which friendship was cemented to such a degree that in consequence thereof the subsequent dishonoring by Mr. Beecher of his friend's wife was a crime of uncommon wrongfulness and perfidy.

III. That about nine years ago, the Rev. Henry Ward Beecher began, and thereafter continued, a friendship with Mrs. Elizabeth R. Tilton, for whose native delicacy, and extreme religious sensibility he often expressed to her husband a high admiration; visiting her from time to time for years, until the year 1870, when, for reasons hereinafter stated, he ceased such visits; during which period, by many tokens and attentions he won the affectionate love of Mrs. Tilton; whereby, after long moral resistance by her, and after repeated assaults by him upon her mind with overmastering arguments, accomplished the possession of her person; maintaining with her thenceforward during the period hereinafter stated, the relation called criminal intercourse; this relation being regarded by her during that period as not criminal or morally wrong—such had been the power of his arguments as a clergyman to satisfy her religious scruples against such violation of virtue and honor.

IV. That on the evening of October 10, 1868, or thereabouts, Mrs. Elizabeth R. Tilton held an interview with the Rev. Henry Ward Beecher, at his residence, she being then in a tender state of mind, owing to the recent death and burial of a young child; and during this interview an act of criminal commerce took place between this pastor and this parishioner, the motive on her part being, as hereinbefore stated, not regarded by her at the time criminal or wrong; which act was followed by a similar act of criminality between these same parties at Mr. Tilton's residence, during a pastoral visit paid by Mr. Beecher to her on the subsequent Saturday evening, followed also by other similar acts on various occasions from the Autumn of 1868 to the spring of 1870, the places being the two residences aforesaid, and occasionally other places to which her pastor would invite and accompany her, or at which he would meet her by previous appointment; these acts of wrong being on her part, from first to last, not wanton or consciously wicked, but arising through a blinding of her moral perceptions, occasioned by the powerful influence exerted on her mind at that time to this end by the Rev. Henry Ward Beecher, as her trusted religious preceptor and guide.

V. That the pastoral visits made by the Rev. Henry Ward Beecher to Mrs. Tilton during the year 1868 became so frequent as to excite comment, being in marked contrast with his known habit of making few pastoral calls on his parishioners, which frequency in Mrs. Tilton's case is shown in letters written to her husband during his absence in the West; these letters, giving evidence that during the period of five or six weeks twelve different pastoral calls on Mrs. Tilton were made by the Rev. Henry Ward Beecher, which calls became noticeably infrequent on Mr. Tilton's return to his home.

VI. That previous to the aforesaid criminal intimacy, one of the reasons which Mrs. Tilton alleged for her encouragement of such exceptional attentions from the Rev. Henry Ward Beecher was the fact that she had been much distressed with rumors against his moral purity, and wished to convince him that she could receive his kindness, and yet resist his solicitations; and that she could inspire in him, by her purity and fidelity, an increased respect for the chaste dignity of womanhood. Previous to the Autumn of 1868, she maintained with Christian firmness toward her pastor this position of resistance, always refusing his amorous pleas, which were strong and oft-repeated; and in a letter to her husband, dated Feb. 3, 1868, she wrote as follows: "To love is praiseworthy, but to abuse the gift is sin. Here I am strong. No demonstrations or fascinations could cause me to yield my womanhood."

VII. That the first suspicion which crossed the mind of Theodore Tilton that the Rev. Henry Ward Beecher was abusing, or might abuse, the affection and reverence which Mrs. Tilton bore toward her pastor, was an improper caress given by Mr. Beecher to Mrs. Tilton by the * * * while seated by her side on the floor of his library overlooking engravings. Mr. Tilton, a few hours afterward, asked of his wife an explanation of her permission of such a liberty, whereat she at first denied the fact, but then confessed it, and said that she had spoken chidingly to Mr. Beecher concerning it. On another occasion, Mr. Tilton, after leaving his house in the early morning, returned to it in the forenoon, and, on going to his bed-chamber, found the door locked, and when on knocking the door was opened by Mrs. Tilton, Mr. Beecher was seen within, apparently much confused, and exhibiting a flushed face. Mrs. Tilton afterward made a plausible explanation, which, from the confidence reposed in her by her husband, was by him deemed satisfactory.

VIII. That in the Spring of 1870, on Mr. Tilton's return from a Winter's absence, he noticed in his wife such evidences of the absorption of her mind in Mr. Beecher, that in a short time an estrangement took place between her husband and herself, in consequence of which she went into the country earlier than usual for a Summer sojourn. After an absence of several weeks, she voluntarily returned to her home in Brooklyn. On the evening of July 3, 1870, when, and then and there, within a few hours after her arrival, and after exacting from her husband a solemn promise that he would do the Rev. Henry Ward Beecher no harm, nor communicate to him what she was about to say, she made a circumstantial confession to her husband of the criminal facts hereinbefore stated, accompanied with citations from Mr. Beecher's arguments and reasonings with her to overcome her long-maintained scruple against yielding to his desires, and declaring that she had committed no wrong to her husband or her marriage vow, quoting, in support of this opinion, that her pastor had repeatedly assured her that she was spotless and chaste, which she believed herself to be. She further stated that her sexual commerce with him had never proceeded from low or vulgar thoughts either on her part or his, but always from pure affection and a higher religious love. She stated, furthermore, that Mr. Beecher habitually characterized their intimacy by the term "nest-hiding," and he would suffer pain and sorrow if his hidden secret were ever made known. She said that her mind was often burdened by the deceit necessary for her to practice in order to prevent discovery, and that her conscience had many times impelled her to throw off this burden of enforced falsehood by making a full confession to her husband, so that she would no longer be living before him a perpetual lie. In particular, she said that she had been on the point of making this confession a few months previously, during a severe illness, when she feared she might die. She affirmed also that Mr. Beecher had assured her repeatedly that he loved her better than he had ever loved any other woman, and she felt justified before God in her intimacy with him, save the necessary deceit which accompanied it, and at which she frequently suffered in her mind.

IX. That after the above-named confession by Mrs. Elizabeth R. Tilton, she returned to the country to await such action by her husband as he might see fit to take; whereupon, after many considerations, the chief of which was that she had not voluntarily gone astray, but had been artfully misled through religious reverence for the Rev. Henry Ward Beecher as her spiritual guide, together also from a desire to protect the family from open shame, Mr. Tilton condoned the wrong, and he addressed to his wife such letters of affection, tenderness and respect as he felt would restore her wounded spirit, and which did partially produce that result.

X. That in December, 1870, differences arose between Theodore Tilton and Henry C. Bowen, which were augmented by the Rev. Henry Ward Beecher and Mrs. Beecher; in consequence whereof, and at the wish of Mrs. Elizabeth R. Tilton expressed in writing in a paper put into the hands of Mr. Francis D. Moulton, with a view to procure a harmonious interview between Mr. Tilton and Mr. Beecher, such an interview was arranged and carried out by Mr. Moulton at his then residence on Clinton street, Mr. Beecher and Mr. Tilton meeting and speaking then and there for the first time since Mrs. Tilton's confession of six months before. The paper in Mr. Moulton's hands was a statement by Mrs. Tilton of the substance of the confession which she had before made, and of her wish and prayer for reconciliation and peace between her pastor and her husband. This paper furnished to Mr. Beecher the first knowledge which he had as

yet received that Mrs. Tilton had made such a confession. At this interview between Mr. Beecher and Mr. Tilton, permission was sought by Mr. Beecher to consult with Mrs. Tilton on that same evening. This permission being granted, Mr. Beecher departed from Mr. Moulton's house, and in about half an hour returned thither, expressing his remorse and shame, and declaring that his life and work seemed brought to a sudden end. Later in the same evening, Mr. Tilton on returning to his house, found his wife weeping and in great distress, saying that what she had meant for peace had only given pain and anguish; that Mr. Beecher had just called on her, declaring that she had slain him, and that he would probably be tried before a council of ministers unless she would give him a written paper for his protection. Whereupon she said he dictated to her, and she copied in her own handwriting, a suitable paper for him to use to clear himself before a council of ministers. Mrs. Tilton having kept no copy of this paper, her husband asked her to make a distinct statement in writing of her design and meaning in giving it, whereupon she wrote as follows:

DECEMBER 30, 1870—Midnight.
My Dear Husband—I desire to leave with you, before going to bed, a statement that Mr. Henry Ward Beecher called upon me this evening and asked me if I would defend him against any accusation in a council of ministers, and I replied, solemnly, that I would, in case the accuser was any other person than my husband. He (H. W. B.) dictated a letter, which I copied as my own, to be used by him as against any other accuser except my husband. This letter was designed to vindicate Mr. Beecher against all other persons save only yourself. I was ready to give him this letter because he said with pain that my letter in your hands addressed to him, dated December 29, "had struck him dead and ended his usefulness." You and I are pledged to do our best to avoid publicity. God grant a speedy end to all further anxieties.

Affectionately,
 ELIZABETH.
 On the next day, namely, December 31, 1870, Mr. Moulton, on being informed by Mr. Tilton of the above-named transaction by Mr. Beecher, called on him (Mr. Beecher) at his residence, and told him that a reconciliation seemed suddenly made impossible by Mr. Beecher's nefarious act in procuring the letter which Mrs. Tilton had thus been improperly persuaded to make falsely. Mr. Beecher promptly, through Mr. Moulton, returned the letter to Mr. Tilton, with an expression of shame and sorrow for having procured it in the manner he did. The letter was as follows:

DECEMBER 30, 1870.
 Worned with importunity and weakened by sickness, I gave a letter implicating my friend Henry Ward Beecher, under assurances that that would remove all difficulties between me and my husband. That letter I now revoke. I was persuaded to it—almost forced—when I was in a weakened state of mind. I regret it and recall all its statements.
 E. R. TILTON.

I desire to say explicitly Mr. Beecher has never offered any improper solicitation, but has always treated me in a manner becoming a Christian and a gentleman.
 ELIZABETH R. TILTON.
 At the time of Mr. Beecher's returning the above document to Mr. Tilton through Mr. Moulton, Mr. Beecher requested Mr. Moulton to call at his residence in Columbia street on the next day, which he did on the evening of January 1, 1871. A long interview then ensued, in which Mr. Beecher expressed to Mr. Moulton great contrition and remorse for his previous criminality with Mrs. Tilton; taking to himself shame for having misused his sacred office as a clergyman to corrupt her mind; expressing a determination to kill himself in case of exposure, and begging Mr. Moulton to take a pen and receive from his (Mr. Beecher's) lips an apology to be conveyed to Mr. Tilton, in the hope that such an appeal would secure Mr. Tilton's forgiveness.

MR. BEECHER'S APOLOGY.
 The apology which Mr. Beecher dictated to Mr. Moulton was as follows:

[In trust with F. D. Moulton.]

MY DEAR FRIEND MOULTON: I ask, through you, Theodore Tilton's forgiveness, and I humble myself before him as I do before my God. He would have been a better man in my circumstances than I have been. I can ask nothing, except that he will remember all the other breasts that would ache, I will not plead for myself. I even wish that I were dead. But others must live to suffer. I will die before any one but myself shall be inculpated. All my thoughts are running out toward my friends, and toward the poor child lying there, and praying with her folded hands. She is guiltless, sinned against, bearing the transgression of another. Her forgiveness I have. I humbly pray to God to put it into the heart of her husband to forgive me. I have trusted this to Moulton in confidence.
 H. W. BEECHER.

In the above document the last sentence and the signature are in the handwriting of the Rev. Henry Ward Beecher.

XI. That Mrs. Tilton wrote the following letter to a friend:
 174 LIVINGSTON STREET, BROOKLYN.
 January 5, 1871.

Dear Friend—A cruel conspiracy has been formed against my husband, in which my mother and Mrs. Beecher have been the chief actors.
 Yours truly,
 ELIZABETH R. TILTON.

XII. That in the following month Mr. Moulton, wishing to bind Mr. Tilton and Mr. Beecher by mutual expressions of a good spirit, elicited from them the following correspondence:

MR. TILTON TO MR. MOULTON.

BROOKLYN, Feb. 7, 1871.

My Dear Friend—In several conversations with you, you have asked about my feelings toward Mr. Beecher; and yesterday you said the time had come when you would like to receive from me an expression of this kind in writing. I say, therefore, very cheerfully, that notwithstanding the great suffering which he has caused to Elizabeth and myself, I bear him no malice, shall do him no wrong, shall discountenance every project (by whomsoever proposed) for any exposure of his secret to the public, and (if I know myself at all) shall endeavor to act toward Mr. Beecher as I would have him in similar circumstances act toward me. I ought to add that your own good offices in this case have led me to a higher moral feeling than I might otherwise have reached. Ever yours, affectionately,
 To Frank Moulton.
 THEODORE.

On the same day Mr. Beecher wrote to Mr. Moulton the following:

MR. BEECHER TO MR. MOULTON.

FEBRUARY 7, 1871.

My Dear Friend Moulton—I am glad to send you a book, etc. Many, many friends has God raised up

to me, but to no one of them has He ever given the opportunity and the wisdom so to serve me as you have. You have also proved Theodore's friend and Elizabeth's. Does God look down from Heaven on three unhappier creatures than more need a friend than these? Is it not an intimation of God's intent of mercy to all that each one of these has in you a tried and proved friend? But only in you are we thus united. Would to God, who orders all hearts, that by His kind mediation, Theodore, Elizabeth and I could be made friends again. Theodore will have the hardest task in such a case; but has he not proved himself capable of the noblest things? I wonder if Elizabeth knows how generously he has carried himself toward me. Of course I can never speak with her again without his permission, and I do not know that even then it would be best. * * *

Mr. Moulton, on the same day, asked Mr. Tilton if he would permit Mr. Beecher to address a letter to Mrs. Tilton, and Mr. Tilton replied in the affirmative, whereupon Mr. Beecher wrote as follows:

MR. BEECHER TO MRS. TILTON.

BROOKLYN, Feb. 7, 1871.

My Dear Mrs. Tilton—When I saw you last I did not expect ever to see you again, or to be alive many days. God was kinder to me than were my own thoughts. The friend whom God sent to me, Mr. Moulton, has proved, above all friends that I ever had, able and willing to help me in this terrible emergency of my life. His hand it was that tied up the storm that was ready to burst on our heads. You have no friend (Theodore excepted) who has it in his power to serve you so vitally, and who will do it with such delicacy and honor. It does my sore heart good to see in Mr. Moulton an unforgotten respect and honor for you. It would kill me if I thought otherwise. He will be as true a friend to your honor and happiness as a brother could be to a sister's. In him we have a common ground. You and I may meet in him. The past is ended. But is there no future? No wiser, higher, holier future? May not this friend stand as a priest in the new sanctuary of reconciliation, and mediate and bless Theodore and my most unhappy self? Do not let my earnestness fail of its end. You believe in my judgment. I have put myself wholly and gladly in Moulton's hand. And there I must meet you. This is sent with Theodore's consent, but he has not read it. Will you return it to me by his own hand? I am very earnest in this wish for all our sakes, as such a letter ought not to be submitted to even a chance of miscarriage.

Your unhappy friend,

H. W. BEECHER.

XIII. That about a year after Mrs. Tilton's confession, her mind remained in the fixed opinion than her criminal relations with Mr. Beecher had not been morally wrong, so strongly had he impressed her to the contrary; but at length a change took place in her convictions on this subject, as noted in the following letter addressed by her to her husband:

MRS. TILTON TO MR. TILTON.

SCHOHARIE, June 29, 1871.

My Dear Theodore—To-day, through the ministry of Catherine Gaunt, a character of fiction, my eyes have been opened for the first time in my experience, so that I see clearly my sin. It was when I knew that I was loved, to suffer it to grow to a passion. A virtuous woman should check instantly an absorbing love. But it appeared to me in such false light. That the love I felt and received could harm no one, not even you, I have believed unfalteringly, until four o'clock this afternoon, when the heavenly vision dawned upon me. I see now, as never before, the wrong I have done you, and hasten immediately to ask your pardon, with a penitence so sincere that henceforth (if reason remains) you may trust me implicitly. Oh, my dear Theodore, though your opinions are not restful or congenial to my soul, yet my own integrity and purity are a sacred and holy thing to me. Bless God with me for Catherine Gaunt, and for all the sure leadings of an All-wise and loving Providence. Yes; now I feel quite prepared to renew my marriage vow with you, to keep it as the Saviour requireth, who looketh at the eye and the heart. Never before could I say this. When you yearn toward me with true feeling, be assured of the tried, purified and restored love of
 ELIZABETH.

Mrs. Tilton followed the above letter with these:

MRS. TILTON TO MR. TILTON.

JULY 4, 1871.

O, my dear husband, may you never need the discipline of being misled by a good woman as I was by a good man.

[No Date.]

I would mourn greatly if my life was to be made known to father. His head would be bowed indeed to the grave.

[No Date.]

Do you think my ill-health is on account of my sin and its discovery. My sins and life-record I have carried to my Saviour. No; my prostration is owing to the suffering I have caused you.

XIV. That about one year after Mrs. Tilton's confession, and about a half year after Mr. Beecher's confirmation of the same, Mrs. V. C. Woodhull, then a total stranger to Mr. Tilton, save that he had been presented to her in a company of friends, a few days previous wrote in the *World*, Monday, May 22, 1871, the following statement, namely:

I know of one man, a public teacher of eminence, who lives in concubinage with the wife of another public teacher of almost equal eminence. All three concur in denouncing offenses against morality. I shall make it my business to analyze some of these lies.
 New York, May 20, 1871. VICTORIA C. WOODHULL.

On the day of the publication of the above card in the *World*, Mr. Tilton received from Mrs. Woodhull a request to call on imperative business at her office, and on going thither a copy of the above card was put into his hand by Mrs. Woodhull, who said that "the parties referred to therein were the Rev. Henry Ward Beecher and the wife of Theodore Tilton." Following this announcement, Mrs. Woodhull detailed to Mr. Tilton, with vehement speech, the wicked and injurious story which she published in the year following. Meanwhile Mr. Tilton, desiring to guard against any possible temptation to Mrs. Woodhull to publish the grossly distorted version which she gave to Mr. Tilton (and which she afterward attributed to him), he sought by many personal services and kindly attentions to influence her to such a good will toward himself and family as would remove all disposition or desire in her to afflict him with such a publication. Mr. Tilton's efforts and association with Mrs. Woodhull ceased in April, 1872, and six months afterward, namely, November 2, 1872, she published the scandal which he had labored to suppress.

XV. That on the third day thereafter the Rev. Thomas K. Beecher, of Elmira, N. Y., wrote as follows:

ELMIRA, Nov. 5, 1872.

Mrs. Woodhull only carries out Henry's philosophy, against which I recorded my protest twenty years ago.

XVI. That in May, 1873, the publication by one of Mr.

Beecher's partners of a tripartite covenant between H. C. Bowen, H. W. Beecher and Theodore Tilton, led the press of the country to charge that Mr. Tilton had committed against Mr. Beecher some heinous wrong which Mr. Beecher had pardoned, whereas the truth was the reverse. To remedy this false public impression, Mr. Moulton requested Mr. Beecher to prepare a suitable card, relieving Mr. Tilton of this injustice. In answer to this request, Mr. Beecher pleaded his embarrassments, which prevented his saying anything without bringing himself under suspicion. Mr. Tilton then proposed to prepare a card of his own containing a few lines from the recently quoted apology, for the purpose of showing that Mr. Beecher, instead of having had occasion to forgive Mr. Tilton, had had occasion to be forgiven by him. Mr. Beecher then wrote a letter to Mr. Moulton, which, on being shown to Mr. Tilton, was successful in appealing to Mr. Tilton's feelings. Mr. Beecher said in it under date of Sunday morning, June 1, 1873:

MR. BEECHER TO MR. MOULTON.

MY DEAR FRIEND FRANK: I am determined to make no more resistance. Theodore's temperament is such that the future, even if temporarily earned, would be absolutely worthless, and rendering me liable at any hour of the day to be obliged to stultify all the devices by which we saved ourselves. It is only fair that he should know that the publication of the card which he proposes would leave him worse off than before. The agreement (viz., the "tripartite covenant") was made after my letter through you to him (viz., the "apology") was written. He had had it a year. He had condoned his wife's fault. He had enjoined upon me, with the utmost earnestness and solemnity, not to betray his wife, nor leave his children to a blight. * * * With such a man as T. T. there is no possible salvation for any that depend upon him. With a strong nature, he does not know how to govern it. * * * There is no use in trying further. I have a strong feeling upon me, and it brings great peace, that I am spending my last Sunday, and preaching my last sermon.

The hopelessness of spirit which the foregoing letter portrayed on the part of its writer led Mr. Tilton to reconsider the question of defending himself at the cost of producing misery to Mr. Beecher; which determination by Mr. Tilton to allow the prevailing calumnies against himself to go unanswered was further strengthened by the following note, received by him two days thereafter from the office editor of Mr. Beecher's journal:

OLIVER JOHNSON TO THEODORE TILTON.

No. 128 EAST TWELFTH STREET,

June 4, 1873.

My Dear Theodore—May I tell you frankly that when I saw you last you did not seem to me to be the noble young man who inspired my warm affection so many years ago. You were yielding to an act which I could not help thinking would be dishonorable and perfidious, and although it is easy for me to make every allowance for the circumstances that had wrought you to such a frenzy, I was dreadfully shocked. My dear Theodore, let me as an old friend whose heart is wrung by your terrible suffering and sorrow, tell you that you were then acting ignobly, and that you can never have true peace of mind till you conquer yourself and dismiss all purpose and thought of injuring the man who has wronged you. Of all the promises our lips can frame, none are so sacred as those we make to those who have injured us and whom we have professed to forgive; and they are sacred just in proportion as their violation would work injury to those to whom they are made. You cannot paint too badly the wrongs you have suffered. On that point I make no plea in abatement, but I beg you to remember that nothing can change the law which makes forgiveness noble and God-like. I have prayed for you night and day, with strong crying and tears, beseeching God to restrain you from wronging yourself by violating your solemn engagements. To-night I am happy in the thought that you have been preserved from committing the act which I so much dreaded.

In a letter written by Mr. Beecher, in order to be shown to Mr. Tilton, Mr. Beecher spoke as follows:

MR. BEECHER TO MR. MOULTON.

No man can see the difficulties that environ me unless he stands where I do. To say that I have a church on my hands is simple enough, but to have the hundreds and thousands of men pressing me, each one with his keen suspicion or anxiety or zeal; to see the tendencies which, if not stopped, would break out into a ruinous defense of me; to stop them without seeming to do it; to prevent any one questioning me; to meet and allay prejudices against T. which had their beginnings years before; to keep serene as if I was not alarmed or disturbed; to be cheerful at home and among friends when I was suffering the torments of the damned; to pass sleepless nights often, and yet to come up fresh and fair for Sunday—all this may be talked about, but the real thing cannot be understood from the outside, nor its wearing and grinding on the nervous system.

In still another letter written for the same purpose as the above Mr. Beecher said:

MR. BEECHER TO MR. MOULTON.

If my destruction would place him (Mr. Tilton) all right, that shall not stand in the way. I am willing to step down and out. No one can offer more than that. That I do offer. Sacrifice me without hesitation, if you can clearly see your way to his safety and happiness thereby. In one point of view I could desire the sacrifice on my part. Nothing can possibly be so bad as the power of great darkness in which I spend much of my time. I look upon death as sweeter far than any friend I have in the world. Life would be pleasant if I could see that rebuilt which is shattered. But to live on the sharp and ragged edge of anxiety, remorse, fear, despair, and yet to put on an appearance of serenity and happiness, cannot be endured much longer. I am well nigh discouraged. If you cease to trust me, to love me, I am alone. I do not know any person in the world to whom I could go.

Mr. Tilton yielded to the above-quoted and other similar letters, and made no defense of himself against the public odium which attached to him unjustly.

XVII. That the marriage union between Mr. and Mrs. Tilton, until broken up by Mr. Beecher, was of more than common harmony, affection and mutual respect. Their house and household were regarded for years by all their guests as an ideal home. As evidence of the feeling and spirit which this wife entertained for her husband, up to the time of her corruption by Mr. Beecher, the following letters by Mrs. Tilton, written only a few months before her loss of honor, will testify:

MRS. TILTON TO MR. TILTON.

TUESDAY MORNING, Jan. 28, 1868.

My Beloved—Don't you know the peculiar phase of Christ's character as a lover is so precious to me because of my consecration and devotion to you? I learn to love you from my love to Him. I have learned to love Him from loving you. I couple you with Him. Nor do I feel it one whit irreverent. And as every day I adorn myself consciously as a bride to meet her bridegroom, so in like manner I lift im-

ploring hands that my soul's love may be prepared. I, with the little girls, after you left us with overflowing eyes and hearts, consecrated ourselves to our work and to you. My waking thoughts last night were of you. My rising thoughts this morning were of you. I bless you, I honor you, I love you. God sustains us and helps us both to keep our vows.

SATURDAY EVENING, Feb. 1, 1868.

O, well I know, as far as I am capable, I love you. Now to keep the fire high and generous is the ideal before me. I am only perfectly contented and restful when you are with me. These latter months I have thought, looked and yearned for the hour when you would be at home with longings unutterable.

MONDAY, Feb. 3, 1868—9 o'clock, A. M.

What may I bring to my beloved this bright morning? A large, throbbing heart full of love, single in its aim and purpose, to bless and cheer him? Is it acceptable, sweet one?

MONDAY MORNING, Feb. 24, 1868.

Do you wonder that I couple your love, your presence and relation to me with the Saviour's? I lift you up sacredly, and keep you in that exalted and holy place where I reverence, respect and love, with the fervency of my whole being. Whatever capacity I have I offer it to you. The closing lines of your letter are these words: "I shall hardly venture again upon a great friendship—your love shall be enough for the remaining days." That word "enough" seems a stoicism on which you have resolved to live your life—but I pray God he will supply you with friendships pure, and with wifely love which your great heart demands, withholding not himself as the Chief Love, which consumeth not though it burn, and whose effects are always pure rest and peace. Again, in one of your letters you close with "Faithfully yours"—that word, Faithful, means a great deal. Yes, darling, I believe it, trust it, and give you the same surety with regard to myself. I am faithful to you, have been always, and shall forever be, world without end. Call not this assurance impious; there are some things we know. Blessed be God.

HOME, Feb. 29, 1868—Saturday Evening.

Ah, did ever man love so grandly as my beloved? Other friendships, public affairs, all "fall to naught" when I come to you. Though you are in Decorah to night, yet I have felt your love, and am very grateful for it. I had not received a line since Monday, and was so hungry and lonesome that I took out all your letters and indulged myself as at a feast, but without satiety. And now I long to pour out into your heart of my abundance. I am conscious of three jets to the fountain of my soul—to the Great Lover and yourself—to whom as one I am eternally wedded; my children; and the dear friends who trust and love me. I do not want another long separation. While we are in the flesh let us abide together.

SATURDAY MORN, March, 1868.

Oh, how almost perfectly could I minister to you this Winter, my heart glows so perpetually. I am conscious of great inward awakening toward you. If I live, I shall teach my children to begin their loves where now I am. I cannot conceive of anything more delicious than a life consecrated to a faithful love. I insist that I miss you more than you do me, but soon I shall see my beloved.

YOUR OWN DEAR WIFE.

In addition to the above, many of her letters by Mrs. Tilton to her husband prior to her corruption by Mr. Beecher, served to show that a Christian wife, loving her to the extreme degree above set forth, could only have been swerved from the path of rectitude by artful and powerful persuasions clothed in the phrases of religion, and enforced by strong appeals from her chief Christian teacher and guide.

XVIII.—That the story purporting to explain Mr. Beecher's apology as having been written because he had offended Mr. Tilton by engaging his wife in the project of a separation from her husband, is false, as will be seen by the following letter, written only three days after the date of the apology:

MRS. TILTON TO MR. MOULTON.

174 LIVINGSTON ST., BROOKLYN, Jan 4, 1871.

MR. FRANCIS D. MOULTON:

My Dear Friend—In regard to your question whether I have ever sought a separation from my husband, I indignantly deny that such was ever the fact, as I have denied it a hundred times before. The story that I wanted a separation was a deliberate falsehood, coined by my poor mother, who said she would bear the responsibility of this and other statements she might make, and communicated to my husband's enemy, Mrs. H. W. Beecher, and by her communicated to Mr. Bowen. I feel outraged by the whole proceeding, and am now suffering in consequence more than I am able to bear.

I am, yours very truly, ELIZABETH R. TILTON.

XIX.—That during the first week in January, 1871, a few days after the apology was written, Mr. Beecher communicated to Mr. Tilton, through Mr. Moulton, an earnest wish that he (Mr. Tilton) would take his family to Europe and reside there for a term of years, at Mr. Beecher's expense. Similar offers have been since repeated by Mr. Beecher to Mr. Tilton through the same channel. A message of kindred tenor was brought from Mr. Beecher to Mr. Tilton, last summer, by Mr. F. B. Carpenter, as will appear from the following affidavit:

AFFIDAVIT OF F. B. CARPENTER.

HOMER, N. Y., July 1874.

On Sunday, June 1, 1873, two days after the surreptitious publication of the tripartite covenant between H. W. Beecher, H. C. Bowen and Theodore Tilton, I walked with Mr. Beecher from Plymouth Church to the residence of Mr. F. D. Moulton, in Remsen street. On the way to Mr. Moulton's house, Mr. Beecher said to me that if Mr. Tilton would stand by him he would share his fame, his fortune, and everything he possessed with him (Tilton).

FRANCIS B. CARPENTER.

Sworn to and subscribed before me this 18th day of July, 1874, WILLIAM T. HICK, Notary Public.

Mr. Carpenter, in communicating to Mr. Tilton the above affidavit, says, in a letter accompanying it:

I have no hesitation in giving you the statement as I understood at the time that it was for me to repeat in substance to you, and I did so repeat it. It was at this interview Mr. Beecher spoke to me of his apology to you.

The charge that Mr. Tilton ever attempted to levy blackmail on Mr. Beecher is false; on the contrary, Mr. Tilton has always resented any attempt by Mr. Beecher to put him under pecuniary obligation.

XX. Not long after the scandal became public, Mrs. Tilton wrote on a slip of paper and left on her husband's writing-desk the following words: "Now that the exposure has come, my whole nature revolts to join with you or standing with you." Through the influence of Mr. Beecher's friends the opinion has long been diligently propagated that the scandal was due to Mr. Tilton, and that the alleged facts were malicious inventions by him to avenge himself for supposed and imaginary wrongs done to him by Mr. Beecher. Many words

were spoken from time to time by Mrs. Tilton to the praise and eulogy of Mr. Beecher, which, being extensively quoted through his congregation, heightened the impression that Mr. Tilton was Mr. Beecher's slanderer, Mrs. Tilton being herself the authority for the statement. In this way Mrs. Tilton and one of her relatives have been the chief causes of the great difficulty of suppressing the scandal. They have had a habit of saying, "Mr. Tilton believes such and such things;" and their naming of these things by way of denial has been a mischievous way of circulating them broadcast. In this way Mr. Tilton has been made to appear a defamer, whereas he has made every effort in his power to suppress the injurious tales which he has been charged with propagating. On all occasions, he has systematically referred to his wife in terms favorable to her character. Further, Mr. Tilton would not have communicated to the Committee the facts contained in this statement except for the perverse course of the Rev. Henry Ward Beecher and Mrs. Elizabeth R. Tilton to degrade and destroy him in the public estimation.

XXI. That one evening, about two weeks after the publication of Mr. Tilton's letter to Dr. Bacon, Mrs. Tilton, on coming home at a late hour, informed her husband that she had been visited at a friend's house by a Committee of Investigation, and had given sweeping evidence acquitting Mr. Beecher of every charge. This was the first intimation that Mr. Tilton received that such Committee was then in existence. Furthermore, Mrs. Tilton stated that she had done this by advice of a lawyer, whom Mr. Beecher had sent to her, and who, in advance of her appearing before the Committee, arranged with her the questions and answers which were to constitute her testimony in Mr. Beecher's behalf. On the next day, after giving this untrue testimony before the Committee, she spent many hours of extreme suffering from pangs of conscience at having testified falsely. She expressed to her husband the hope that God would forgive her perjury, but that the motive was to save Mr. Beecher and her husband, and also to remove all reproach from the cause of religion. She also expressed similar contrition to one of her intimate friends.

XXII. Finally, that in addition to the foregoing facts and evidences, other confirmations could be adduced if needed, to prove the following recapitulated statement: namely, that the Rev. Henry Ward Beecher, as pastor and friend of Mr. Tilton and his family, trespassed upon the sanctity of friendship and hospitality in a long endeavour to seduce Mrs. Elizabeth R. Tilton; that by the artful use of his priestly authority with her, she being his pupil in religion, he accomplished this seduction; that for a period of a year and a half or thereabout, he maintained criminal intercourse with her, overcoming her previous modest scruples against such conduct by investing it with a false justification as sanctioned by love and religion; that he then participated in a conspiracy to degrade Theodore Tilton before the public, by loss of place, business and repute; that he abused Mr. Tilton's forgiveness and pledge of protection by thereafter authorizing a series of measures by Plymouth Church, having for their object the putting of a stigma upon Mr. Tilton before the church, and also before an Ecclesiastical Council, inasmuch that the moderator of that Council, interpreting these acts by Mr. Beecher and his church, declared publicly that they showed Mr. Beecher to be the most magnanimous of men, and Mr. Tilton to be a knave and dog; that when Mr. Tilton thereafter, not in malice but for self-protection, wrote a letter to Dr. Bacon, alluding therein to an offense and apology by the Rev. Henry Ward Beecher, he (Mr. Beecher) defiantly appointed a committee of his church members to inquire into the injury done him by Mr. Tilton by the aforesaid allusion, and implying that he (Mr. Beecher) had never been the author of such offense and apology, and that Mr. Tilton was a slanderer; that to make this inquiry bear grievously against Mr. Tilton he (Mr. Beecher) previously connived with Mrs. E. R. Tilton to give false testimony in his (Mr. Beecher's) behalf; that Mr. Beecher's course toward Mr. Tilton and family has at last resulted in the open destruction of Mr. Tilton's household and home, and in the desolation of his heart and life.

THEODORE TILTON.

Sworn before me, this 20th day of July, 1874.

THEO. BURGMAYER, Notary Public.

A FINAL EXPLANATION.

Gentlemen of the Convention: Having laid before you the above sworn statement, which I have purposely restricted to relations of Mr. Beecher with Mrs. Tilton only, and with no other person or persons, I wish to add an explanation due to yourselves. In *The Golden Age*, lately edited by me, a suggestion was made, not with my knowledge or consent, that your Committee, in order to be justly constituted, should comprise, in addition to the six members appointed by Mr. Beecher, six others appointed by myself. To no such proposal would I have consented, for I have never wanted any tribunal whatever for the investigation of this subject. Neither your Committee, as at present constituted, nor an enlarged Committee on the plan just mentioned, nor any other Committee of any kind, could in and of itself have persuaded or compelled me to lay before you the facts contained in the preceding statement. Distinctly be it understood, that these facts have not been evoked by your Committee because of any authority which I recognize in you as a tribunal of inquiry. Nor would they have been yielded up to any other Committee or Board of Reference, however constituted (except a court of law); but, on the contrary, I have divulged the above statement solely because of the openly-published demand for it, made directly to me by the Rev. Henry Ward Beecher, aided and abetted by Mrs. Elizabeth R. Tilton. These two parties—these alone, and not your Committee—have by their action prevailed with me. No other authorities or influence (except a court of law) could have been powerful enough to have extorted from me the above disclosure. For the sake of one of these parties I would have continued to hide these facts in the future, as I have incessantly striven to do in the past. But, by the joint action of Mr. Beecher and Mrs. Tilton, I can withhold the truth only at the price of perpetual infamy to my name, in addition to the

penalty which I already suffer in the destruction of a home once as pleasant as any in which you yourselves dwell.

Respectfully,

THEODORE TILTON.

MRS. TILTON'S STATEMENT.

To pick up anew the sorrows of the last ten years, the stings and pains I had daily schooled myself to bury and forgive, makes this imperative duty, as called forth by the malicious statement of my husband, the saddest act of my life. Besides, my thought of following the Master contradicts this act of my pen, and a sense of the perversion of my life-faith almost compels me now to stand aside, till God Himself delivers.

Yet I see in this wanton act an urgent call and privilege, from which I shrink not. To reply in detail to the twenty-two articles of arraignment I shall not attempt at present. Yet, if called upon to testify to each and all of them, I shall not hesitate to do so. Suffice it for my purpose now that I reply to one or more of the most glaring charges.

Touching the feigned sorrow of my husband's compulsory revelations, I solemnly avow that long before the Woodhull publication I knew him, by insinuation and direct statement, to have repeated to my every near relative and friend the substance of these accusations which shook the moral sense of the entire community this day. Many times, when hearing that certain persons had spoken ill of him, he has sent me to chide them for so doing, and then and there I learned he had been before me with his calumnies against myself, so that I was speechless.

The reiteration in his statement that he had "persistently striven to hide" these so-called facts is utterly false, as his hatred to Mr. Beecher has existed these many years, and the determination to ruin Mr. Beecher has been the one aim of his life.

Again, the perfidy with which the holiest love a wife ever offered has been recklessly discovered in this publication reaches well nigh to sacrilege; and, added to this, the endeavor, like the early scandal of Mrs. Woodhull, to make my own words condemn me, has no parallel.

Most conspicuously, my letter quoting the reading of "Griffith Gaunt." Had Mr. Tilton read the pure character of Catharine, he would have seen that I lifted myself beside it—as near as any human may affect an ideal. But it was her character, and not the incident of fiction surrounding it, to which I referred. Hers was no sin of criminal act or thought.

A like "confession" with hers I had made to Mr. Tilton in telling of my love to my friend and pastor one year before. And I now add that, notwithstanding all misrepresentations and anguish of soul, I owe to my acquaintance and friendship with Mr. Beecher, as to no other human instrumentality that encouragement in my mental life and that growth toward the Divine nature which enables me to walk daily in a lively hope of the life beyond.

The shameless charges in articles seven, eight and nine are fearfully false in each and every particular. The letter referred to in Mr. Tilton's tenth paragraph was obtained from me by importunity, and by representations that it was necessary for him to use in his then pending difficulties with Mr. Bowen. I was then sick, nigh unto death, having suffered a miscarriage only four days before. I signed whatever he required, without knowing or understanding its import. The paper I have never seen, and do not know what statements it contained.

In charge eighteen, a letter of mine, addressed to Mr. Francis Moulton, is quoted to prove that I never desired a separation or was advised by Mr. or Mrs. Beecher to leave my husband, I reply, the letter was of Mr. Tilton's own concocting, which he induced me to copy and sign as my own—an act which, in my weakness and mistaken thought to help him, I have done too often during these unhappy years.

The implication that the harmony of our home was unbroken till Mr. Beecher entered it as a frequent guest and friend is a lamentable satire upon the household where he himself, years before, laid the corner stone of free love and desecrated its altars up to the time of my departure, so that the atmosphere was not only godless, but impure for my children. And in this effort and throes of agony I would fain lift my daughters and all womanhood from the insidious and diabolical teachings of these latter days.

His frequent efforts to prove me insane, weak-minded, insignificant, of mean presence, all rank in the category of heartlessness, selfishness and falsehood, having its climax in his present endeavor to convince the world that I am or ever have been unable to distinguish between an innocent and a guilty love.

In summing up the whole matter, I affirm myself before God to be innocent of the crimes laid upon me; that never have I been guilty of adultery with Henry Ward Beecher in thought or deed; nor has he ever offered to me an indecorous or improper proposal.

To the further charge that I was led away from my home by Mr. Beecher's friends, and by the advice of a lawyer whom Mr. Beecher had sent to me, and who, in advance of my appearing before the committee, arranged with me the questions and answers which are to constitute my testimony in Mr. Beecher's behalf, I answer, that this is again untrue, having never seen the lawyer until introduced to him a few moments before the arrival of the committee, by my step-father, Judge Morse; and in further reply I submit the following statement of my action before the committee and the separation from my husband:

The publication of Mr. Tilton's letter in answer to Dr. Bacon I had not known nor suspected when on Wednesday evening he brought home the *Golden Age*, handing it to me to read. Looking down its columns I saw, well nigh with blinding eyes, that he had put into execution the almost daily threat of his life—"that he lived to crush out Mr. Beecher; that the God of battles was with him; he had always been Mr. Beecher's superior, and all that lay in his

[Continued on page 11.]

Christ's sake. Bah! Such cant, and heaped upon the lowly and truthful Nazarene.

It is too disgusting and sinks so-called Christianity, below the dignity of contempt. This may be called strong language, and it might be too strong were this the only case; but what are the facts? On every hand, scandals among the ministry and in the church are daily breaking out, until it is becoming only too evident that the whole structure of modern Christianity is a mass of hypocrisy and fraud. In one case it is a heretical Beecher, with whom the whole female part of his church is in love; in another, it is a Glendenning, after the strictest hard-shell order of old-school Peresbyterianism, who seduced his church's organist under promise of marriage; in other cases they are Catholic priests who debauch young girls intrusted to their care, or who belong to their folds; in another, it assumes the disgusting phase of sodomy; and so it runs throughout all the churches. They are rotten and ready to fall; they ought to fall and they will fall speedily, and give place to something in which manhood and womanhood will have an opportunity to be reinstated from their long dethronement, and become the guiding stars for humanity.

But going back to the case before us: What can there be yet behind it all that is of such tremendous import and meaning, as to make so general a resort to falsehood necessary? Is it not foreshadowed in the suppressed cross-examination of Mr. Tilton and in his threat to retort upon Mr. Beecher in the same way? Does not the *Herald* tell the story, in advance, when it says that a further involvement of the names of women must not be permitted? Suppose that this matter stops with the present case, does not the inference justly remain, that it is not Mr. Beecher, Mrs. Tilton and Mr. Tilton only, who are involved; but that the whole of Plymouth Church is in the same unpleasant condition of suspense in which Mr. Beecher has been for years; and judging from the other and numerous revelations, the whole Christian Church, and with it the whole of so-called virtuous and respectable society. Is it longer to be wondered at that the Young Men's Christian Assassination Association rushed to the defense, and had us outrageously imprisoned, upon a charge for which any one of the great dailies for the past month might better have been indicted, when we originally ventilated this gigantic scandal. What other power than the United States Courts was potent enough to protect the reputation of a revered citizen so pure as Mr. Beecher and in such a predicament as he was in, and in which he placed the Christian Church? Where now is the Judge Noah Davis? Where his Jackall Comstock, that the obscenity of the press is not now called to the bar? Where, indeed!

This is the meaning of the case for society, and it is useless for the public press to attempt to evade it. It is a crime against true virtue and against natural morality and common honesty to do so; and to longer bolster up the impacted mass of hypocrisy and fraud which now passes for a social system. This system is now actually on trial rather than the individuals who happen to form the *personnel* of the case. Society at large has had this false and hypocritical system foisted upon it by Christianity and, under the penalty of social death, has demanded that its members should pay homage to it. It is not Mr. Beecher, Mrs. Tilton and Mr. Tilton who are the real subjects of this terrific scene. They stand representatives, the first for the church, the second for marriage and the last for the world at large, and when we criticize them and their acts it is in this view. The social system is on the defense and circumstances have made these persons its advocates. When they lie, it is not more for themselves than for society. Indeed Mrs. Tilton's whole course seems to have been dictated by her fear for religion. She was willing to do anything to prevent it from falling into disrepute through herself or her connections.

The verdict then that must be rendered must be against the system. Mr. Beecher's position has been and is a most trying one. Knowing and living the truth he was not yet strong enough to teach it and thus give the weight of his vast influence against old and rotten conditions and in favor of a new order. "I have lived a lie for forty years, don't ask me to act the truth now," said Mr. Beecher to his brave and noble sister. The weight of public opinion was so heavy upon him that it utterly crushed out his manhood. His perception was clear and he saw the truth. He saw the impending revolution that was threatening against the old dispensation and he lived for the new; but he had not the courage to say so to the world.

But now that the blow has fallen, now that the thick veil of hypocrisy has been rudely, perhaps, torn away from his face without his aid, may we not hope that his manhood will come to his rescue and give to the world the usefulness of one of the greatest of men who have ever lived. He belongs to reform; to radical reform. There is nothing conservative in his composition. He should no longer occupy any middle ground. He has no business to confess anything to anybody. No radical asks any such impertinent thing. To whatever his convictions may have led him in his life, they will respect as his own, into which they nor anybody else has any right to inquire.

Whatever we may have felt called upon to do in this case for the interests of humanity, we have never advised any other course than a manly admission of the principles that have guided his life—the right of individual sovereignty in sexual as well as in religious matters. Perhaps for no other

utterance have we received so much abuse as for the closing portions of the original scandal article. It is the only platform upon which he can stand and be justified, and we had no right to undermine the one which he pretended to occupy without erecting another as a substitute for it. But we know that this must come ultimately to be recognized as the only one upon which humanity can make permanent advancement. It does not determine anything for anybody. It leaves every individual to regulate his or her own conduct sexually, and will lead, ultimately, to a full investigation, with a view to discover the science that underlies the sexual instincts of the race, which, as its foundation, is its most important department.

That conclusion was as follows:

In conclusion, let us again consider, for a moment, the right and the wrong of this whole transaction. Let us see whether the wrong is not on the side where the public puts the right, and the right on the side where the public puts the wrong. The immense physical potency of Mr. Beecher, and the indomitable urgency of his great nature for the intimacy and the embraces of the noble and cultured women about him, instead of being a bad thing as the world thinks, or thinks that it thinks, or professes to think that it thinks, is one of the noblest and grandest of the endowments of this truly great and representative man. The amative impulse is the physiological basis of character. It is this which emanates zest and magnetic power to his whole audience through the organism of the great preacher. Plymouth Church has lived and fed, and the healthy vigor of public opinion for the last quarter of a century has been augmented and strengthened from the physical amateness of Henry Ward Beecher. The scientific world know the physiological facts of this nature, but they have waited for a weak woman to have the moral courage to tell the world such truths. Passionate starvation, enforced on such a nature, so richly endowed, by the ignorance and prejudice of the past, is a horrid cruelty. The bigoted public, to which the great preacher ministered, while literally eating and drinking of his flesh and blood, condemned him, in their ignorance, to live without food. Every great man of Mr. Beecher's type has had in the past, and will ever have, the loving manifestations of many women, and when the public graduates out of the ignorance and prejudice of its childhood, it will recognize this necessity and its own past injustice. Mr. Beecher's grand and amative nature is not, then, the bad element in the whole matter, but intrinsically a good thing, and one of God's best gifts to the world.

So, again, the tender, loving, womanly concessiveness of Mrs. Tilton, her susceptibility to the charm of the great preacher's magnetism, her love of loving and of being loved, none of these were the bad thing which the world thinks them, or thinks that it thinks them, or professes to think that it thinks them to be. On the contrary they are all of them the best thing—the best and most beautiful of things, the loveliest and most divine of things which belong to the patrimony of mankind.

The evil and the whole evil in this whole matter, then, lies elsewhere. It lies in a false and artificial or manufactured opinion, in respect to this very question of what is good or what is evil in such matters. It lies in the belief that society has the right to prohibit, to prescribe and regulate, or in any manner to interfere with the private love manifestations of its members, any more than it has to prescribe their food and their drink. It lies in the belief consequent upon this, that lovers own their lovers, husbands their wives and wives their husbands, and that they have the right to complain of, to spy over, and to interfere, even to the extent of murder, with every other or outside manifestation of love. It lies in the *compulsory hypocrisy and systematic falsehood* which is thus enforced and inwrought into the very structure of society, and in the consequent and wide-spread injury to the whole community.

Mr. Beecher knows all this, and if by my act he is compelled to tell the world that he knows it, and to force it to the conviction that it is all true, he may well thank God that I live, and that circumstances have concurred to emancipate him, despite of himself, from this terrible thralldom, and to emancipate, through him, in the future, millions of others.

Still in conclusion, let me add, that in my view, and in the view of others who think with me, and of all, as I believe, who think rightly on the subject, Mr. Beecher is today, and after all that I have felt called upon to reveal of his life, as good, as pure and as noble a man as he ever was in the past, or as the world has held him to be, and that Mrs. Tilton is still the pure, charming, cultured woman. It is, then, the public opinion that is wrong, and not the individuals, who must, nevertheless, for a time suffer its persecution.

I know, too, by intimate intercourse, the opinions, and, to a great extent, the lives of nearly all the leading reformatory men and women in the land; and I know that Mr. Beecher, passing through this crucial ordeal, retrieving himself and standing upon the most radical platform, need not stand alone for an hour, but that an army of glorious and emancipated spirits will gather spontaneously and instantaneously around him, and that the new social republic will have been for ever established.

Dr. Winterburn, the eminent astrologist, 101 East Twentieth street, New York city.

NOW FOR THE COMMITTEE.

Has the Committee, now investigating Mr. Beecher's reputation, the courage to call Mr. Beecher, Mr. Tilton and Mr. Moulton, and say to the first two: Gentlemen, Mr. Moulton is under a bond of secrecy, from which we wish you, to release him, so that he may consistently with his ideas of honor testify to the truth about this whole matter? Everybody knows that Mr. Moulton carries the key to it. Thus any refusal from either party to permit him to unlock the door of secrecy would amount to a confession that his testimony would be damaging to that party; and will they dare call Mrs. Stanton and Miss Anthony, the former of whom at least, has asserted her willingness to appear, or will they ignore her published challenge to ask for her testimony? Outside of these three parties there are no important witnesses. If each of them testify to the fact of acknowledged intercourse, there will be no necessity of putting Mr. Beecher to the trouble of explaining away his numerous and damaging letters, and further engulfing him in his doom.

WHOM THE GODS WOULD DESTROY THEY FIRST MAKE MAD.

It would seem to be a fatality that compels Mr. and Mrs. Tilton to sting into speaking everybody who was connected with the early part of the Beecher-Tilton Scandal. Mrs. Tilton was foolish enough to cast obloquy upon Miss Anthony and Mrs. Stanton, by pronouncing their statements false, and charging upon them the origin of her family difficulties, while he joins her in attempting further to disgrace Miss Anthony. He said recently, so reports the *Herald* of the 28th inst., "NO RELIANCE COULD BE PLACED ON MISS ANTHONY'S STATEMENT, INASMUCH AS SHE WAS SEXUALLY INSANE AND HAD BEEN FOR YEARS." Who is there in this country, whether they agree with them or not, who will not believe implicitly the word of either Mrs. Stanton or Miss Anthony? Placed in contrast with those who now question them, who would say that the former are not to be relied upon?

FREE LOVE VS. FREE LUST.

As a policy it has not been and is not our wont to turn aside from the advocacy of principles to deal in the same sort of warfare that our opponents use against us; but there are times when it is eminently proper to fight fire with fire; to gather up the missiles that have been hurled at us and return them with the intent and determination to hurt. This throwing of mud by our opponents has so daubed us over that no inconsiderable portion of the people, seeing the external mud only, think that we are internally of the same material, and honestly enough, perhaps, avoid us for fear of becoming contaminated. With these ignorant, though well-meaning people, we have no quarrel. They have been made to believe what they do, by a set of designing and dishonest persons; and it is with these that our contest lies, nor may they hope to escape with their hypocritical pretensions unmasked. Severe diseases require severe remedies; a broken arm must sometimes be amputated; and if in the contest that must come sooner or later, severe remedies are administered to any of these contestants, let them remember that they have brought on the contest by insisting upon making warfare upon us, when we desired only to be let alone to advocate the principles of truth and salvation, with which our souls have been inspired by the Spirit World whose servants we are, and whose directions we have followed in so far as it has been in our power during these years of turmoil, trial and suffering.

All this warfare has been waged against us because of our devotion to the beautiful principle of free-love. This divine thought has been caught up by those who dwell in the realm of debauchery and hurled back upon us, laden with their degradation; by which we are made to appear externally, as what our assailants are internally; this holy thing has been by them converted into lust, and is banded from vile to viler lips as the source of our inspiration.

Now we intend to return this slime home where it belongs, and there it shall rest as a brand of infamy upon every one who has been engaged in the vile business of daubing over this child of heaven with the debris of hell.

In the first place, let us show the absolute foolishness of transposing the term free-love into free lust. There are but two parts in this business of the relations of the sexes to which the terms love and lust are very properly applied; but with these, as with almost all other matters, that which is really love, is often denominated lust; and that which is really lust is dressed up in the garb stolen from love, so as to pass by its name. When we use these terms they are supposed to relate to the sexual intercourse of the race. There are many different kinds of attractions called love; but we are now to treat of sex love, and to treat of it from the standpoint of natural science and common sense, having it distinctly understood at the outset, that law has no power to transform love into lust, or lust into love. Hence all the relations of sexes as men and women are to be judged by the natural and not by the artificial, or man-made law.

Under this guidance what is sex love? In general terms it is the name for all attractions between sexual opposites; or to make our meaning so clear that no opponent can have the least reason to misinterpret us, we say that if any man, even a legal husband, have a sexual attraction for any woman, even a legal wife, that attraction is love and not

lust; and if the attraction be mutual, and is consummated that consummation is of love and not of lust. This is natural love, and whatever relations between the sexes that are entered upon because this love exists, is ordained by the laws of nature and sanctified by the approval of God; and all the laws that ignorant and immoral man may enact to regulate or prohibit such love, can never make it into lust until such laws become superior to Nature and to Nature's God. Now just here is where we have our opponent's logic in chancery; and just here we intend to pummel their absurdities, which they have heaped upon us, until they shall be seen through of all men and women, and then return them to their rightful owners as their trophies in this unholy fight, into which they have forced us so much against our wills.

Love is such as we have set it down; and no amount of dodging, or of "backing and filling" can shake the position. It is a self-evident proposition and only requires to be stated clearly to be comprehended by every logically inclined mind. And all relations of the sexes that do not and that cannot come under this definition, are not love, and shall no longer be paraded by our defamers as love; but they shall be labelled just what they are, to the world, and the world shall some day, and soon, come to know them by their natural name, which is lust; nor shall they be much longer able to steal the raiments of love, legally, to shield them from the public scorn and detestation that they so richly merit; but stripped of their stolen livery they shall walk up and down the earth with their true names upon their backs, and be known of all men and women for what they are, not free-lovers but enforced lusters.

Remember that this is none of our invention; remember that we have time after time warned of the utter folly and recklessness of hurling the base-born insinuations of free lust upon us when we were speaking only of free-love; and now that the time has come in which we shall no longer rest under these vile inventions, do not complain of us for returning this coin in payment for what our opponents have been endeavoring to do for us. We are the free-lovers; they are the enforced lusters; and may they have much joy of the name. We joyfully accept the glorious title; and they shall have their own, whether it be joyful or otherwise to them. Nor can there be any half-way house in this business. There is no such thing as neutral ground in this domain of sex—there is no neuter gender for men and women. So we are all divided into two classes. There is no third class. Those classes are Free-Lovers and Enforced Lusters. Love forever was and forever must be free. Lust never was nor never can be free: So those who are not Free-Lovers are Enforced Lusters; and there is no escape from this classification. And we advise the friends of freedom—the free-lovers—to at once assume this offensive attitude and whenever called by their appropriate title, to label those who are so eager for the designation by their rightful cognomen, as Enforced Lusters. Since they have, by their continuous warfare, compelled us to draw the line between love and lust, let us in turn compel them to their proper places upon their own side of the line, and also compel them to remain there until they shall have become sufficiently sanctified to not only desire to become free-lovers, but actually to deserve to be called such.

Then again there is another class of opponents who need to have their boundary lines defined so that they may know where they are, themselves. This class is a sort of nondescript, not even pretending to be this, that or the other. They admit that love is free, but they "don't exactly know whether it will do to support 'Woodhullism'"—they "can't exactly say that they endorse the work it proposes to do." As with the previous class, so also is there a way to learn what this class really means. Now they either do or do not agree with the purposes to which, what it has pleased the people to call "Woodhullism," leads, since "they who are not for us are against us." What are these purposes? Some say freedom for love. But this is only a means to a well-defined end which can be gained, only, through this freedom. Freedom for love means, in other terms, woman's sexual emancipation; and woman's sexual emancipation is a necessity before the control of her maternal functions can be remanded to her. "Woodhullism," then, does not mean free-love simply and only; but it means an immense issue beyond that—an issue to which the world must look for its redemption. It means that woman shall never, under the remotest compulsion, be compelled to submit to the possibility of becoming pregnant or to bearing an unwished-for child. This is the point; this the test by which the world must be tried over again, after being divided into free-lovers and enforced lusters. Those who are opposed to "Woodhullism" are in favor of women being compelled to submit to undesired intercourse, undesired pregnancy and to bearing unwished-for children. Those who are opposed to these barbarities are not opposed to—are in favor of—"Woodhullism." Whatever we have ever said or written, whether it has been about freedom for love or justice for woman, specially, or of everything else, generally, has been so said or written to open the way for this condition for woman. We are determined that womanhood shall be enfranchised; that woman shall have returned to her her natural gift to determine when and when not she shall bear children, when and when not she shall have sexual intercourse. This is all we ask; grant woman this and our work will be done. Woman's sexual freedom as opposed to her sexual slavery, in which she is now bound hand and foot, and delivered over to man for his use and abuse, with no consideration what-

ever for her rights and wishes in the matter, will be gained.

Again we assert, that those who are opposed to us, are opposed to this demand for woman, and in favor of her remaining in her present servitude. Let anybody who is really in favor of woman's emancipation, and the restoration to her of her crown that she may be the Queen in the realm of sex, press this issue home upon anybody and everybody who does not know exactly where he or she stands in regard to the great social issues that are now agitating the public mind and heart. Brand them with their right title as in favor of enforced lust, and to this shameful cognomen add that of their desire to hold woman bound to serve man, sexually, as he demands, and to bear whatever children of whom she may become pregnant through such servitude. They have pressed the issue; let them accept its results.

BEECHER AND HIS BIOGRAPHY OF JESUS.

BY DR. HORACE DRESSER.

Some time since, while having a conversation with a spirit, through the mediumship of a man most unlikely to be posted in literary affairs, I was informed by the invisible speaker that "Henry Ward Beecher is about publishing a new book; he will be ashamed of it before he dies." I remarked, in answer, that I thought it must be his life of Christ, which, as it was said, he had been preparing during a considerable time past.

The supposition proved to be a fact, for soon after this conversation, I observed in some newspaper a notice of the appearance of that work, coupled with the following paragraph, purporting to have been taken therefrom:

Christ was very God. Yet when clothed with a human body, and made subject, through that body, to physical laws, he was then a man of the same moral faculties as man, of the same mental nature, subject to precisely the same trials and temptations, only without the weakness of sin. A human soul is not something other and different from the divine soul. It is as like it as the son is like the father. God is father; man is son. As God in our place becomes human—such being the similarity of the essential natures—so man in God becomes divine. Thus we learn not only to what our manhood is coming, but when the divine Spirit takes our whole condition upon himself, we see the thoughts, the feelings and, if we may so say, the private and domestic inclinations of God. What he was on earth, his sympathies, tastes, friendships generous familiarities, gentle condescensions, we shall find him to be in heaven, only in a profusion and amplitude of disclosure far beyond the earthly hints and glimpses.

Mr. B. may have the faculty of discerning truth in the aforesaid averments, but to me it is not visible in them. I understand the terms father and son, parent and child, fatherhood and sonship, to be correlations; that they express correlations which exist of necessity, which are positive in the nature of things and indestructible. The father cannot become or be the son, nor the son the father; sonship can never be fatherhood, nor can Godhead ever become manhood, and vice versa. The statement is made that the Christ (meaning Jesus) was very God, signifying by such language that he was the Supreme Being, the Infinite Father, and not by apotheosis, a god, because of his being the Great Teacher, a noble personage, heroic in purpose and performance of great and good deeds.

Now sameness in quality, in some points, or in certain attributes, is not sameness in being or essential life. Sameness is not verisimilitude—nor is resemblance substantial identity. Likeness is not reality—quality is not equality. God, the Universal Father, animating all Humanity, and living in and moving all human bodies, as seen incarnated in every person of the human race,—that highest type of animalization,—is not man in any or all of those having the human body, but very God, and he alone is such. Nor is man, or the human family, coming into being or earth-life, without maternity, having origin alone in Divine Paternity, and being, of all his offspring, the most beloved progeny, ever, in this life, or in that which is to come, otherwise than man, though, in being and attributes, God-like:—never otherwise than offspring, though having the qualities and likeness of the Father:—never having equality with the Father, or being very God. If these views are not correct, then correlatives are only convertible words, at will, and the ideas which they express are nothing but the baseless fabrics of disordered minds.

It is represented in the paragraph quoted, that Jesus was the sole incarnation of the Deity, and that in his flesh or body, God became human and was made subject, through that body, to physical laws—that he was then a man (?) of the same moral faculties as man generally; of the same mental nature; subject to precisely the same trials and temptations, only without the weakness of sin! Was this paragraph, among others, what the spirit referred to in our conversation? There is neither sound reason nor reliable scripture, in English, or elsewhere, for such teaching.

God never became man, nor man-like; on the contrary, not Jesus alone, but the human race to which he belonged by natural birthright, became God-like. Man became what he is, by being fashioned in the image of God—created God-like—God his Parent. The ancient pagan poet, Aratas, hath well said:

For we are also his offspring.

There is, indeed, a scripture from the pen of Paul, concerning Jesus, which, in the common version, some persons may think, favors the dogmas of the Plymouth Preacher, put forth in the paragraph we have taken from his book; which scripture runs thus: "Who, being in the form of God, thought it not robbery to be equal with God." (Philippians, chap. ii, verse 6.) The original Greek of this should be rendered thus: "Who, being in the image of Deity, deemed it not a violent presumption to be like unto Deity." Hence, it is seen that this scripture, when truly translated, conflicts with the notion that Jesus is very God; the claim here is nothing higher than likeness, which also belongs to all the children of God. Is it other than nonsense to say of very God, he is like very God? If it be not nonsense, how incongruous!

Mr. B. bends his biography to quadrate with the current notions concerning Jesus, as taught by theology, to-wit, that

he is the only begotten Son of the Deity—one of the persons in tripartite relations of eternal existence, of universal government, of the creation of worlds, etc., constituting the Supreme Divinity or Godhead. Such doctrine, the churches say, finds authority in the gospel according to John, chap. i, verse 18. The common version runs thus:

No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

Mr. B., no doubt, considers this good authority for his averments. But let me place here in juxtaposition the Greek of this translation of James' men, as seen in the Vatican copy: Theon oudeis eoraken popote—monogenes theos, o on eis ton kolpon tou patros, ekeinos exegesato.

I translate this as follows, using some words not seen in the Greek, but implied, which are put in italics:

No one hath seen the Deity at any time—but Adam, a god, the alone-progeny of the Father, without maternity and as existing in the bosom of the Father—he hath become his exponent.

In our Greek quotation above, it will be observed that there is no word for "Son," as seen in the common version, and that in place thereof is found the word *theos*, thus making immense difference in the meaning of the text; also that the word *monogenes* rendered *only begotten* in the common version, is falsified for the very purpose of sustaining just such an absurdity as this biography presents of its subject. Very God, indeed!

There is nothing to show that Jesus is referred to in this scripture—its language has no application to him, but to the human family at large, in its inception, or earliest evolution. This translation of mine is in harmony with the account of the origin of man given in the Book of Genesis. Man came into being alone-produced by the Universal Father—without maternity—he had no mother—he was the alone-begotten, the alone-progeny of the Father.

I observe here that the testimony I adduce, justly warrants my belief that neither Jesus nor any other visible being, is or ever was very God. His teachings are in concurrence with my faith. I do not find him inculcating such claim. Jesus, not alone, but in common with his brethren of the human family was an exponent of the Deity. The divinity of the Universal Father, he and they hold in joint tenancy—heirs alike to an immortal inheritance.

It would have been a wise step for Mr. B. to have taken counsel of his venerable father, now a dweller in the spirit world, before publication of this work. It is said he communicates with mortals. I have not seen his book from which has been taken the paragraph in question—but forming a judgment thereof, founded upon that sample, *ab uno disce omnes*, the production must fail to commend itself to a large body of the public. None but believers in the supernatural—the impossible—can accept its claims concerning the Godhead of Jesus.

It is, no doubt, owing to a credulous, educational, hereditary acceptance of the false version, and the false interpretation of scripture texts, that the book in question puts forth the Romish dogma seen in the extract therefrom. It follows that the doctrines—the Immaculate Conception of Mary—that she is the Mother of God—are sound, sensible, logical!

How great is the extravagance—how blind the fanaticism of the Common Faith—how lasting the grasp which a pseudosystem of theology, and an impossible philosophy have fastened on the minds of men!

Why is this? The answer is, because Theology has continued to establish its own exclusively religious and dogmatic schools and seminaries not only, but to fill all the principal chairs of learning in the colleges and universities, with its professors—its hold in this behalf has never been weakened nor its progress in this direction ever been checked or impeded. Once it held unquestionable sovereignty over all the people—it placed in all the pulpits men who had received its fostering care and teaching at its strongholds of learning—and from these so-called sacred places, the pulpits, was alone obtained all the information on spiritual and religious matters that ever reached the minds of the masses, and nearly all they ever received on literary and scientific matters, these sometimes being brought before them collaterally to illustrate or prove some proposition or argument in a discourse. The meeting-house or lecture-room was the only Lyceum Hall—the people who were its main attendants and supporters, were the elect, the chosen, the church, *par excellence*. The minister settled on a salary, for life, during good behavior, or until deposed or dismissed by his fellows, to whose association or consociation he belonged, was town teacher—secular and sacred preacher—and general supervisor of the marriage of men and maidens, of the baptism of babes, of the burials of all classes!

But knowledge of all kinds, and especially that which once came only through the doctors of divinity, now reaches the minds of men through other means—the press has come to relieve the anxious student and honest inquirer after truth, and to break the bondage which held such multitudes in subjection. The difference between yesterday and to-day, is this: then, conditions were involuntary—now, none need wear shackles—men may run and not be weary, walk and not faint. The press has popularized Science, Literature and Religion. The people now have within their reach, through the newspaper, what they once were obliged to get through the pulpit, if obtained at all. The ponderous review and theological magazine were the store-pages of the learned disquisitions of the day. They were too learned and technical and costly for the common readers. The professional few alone could afford them or well understand them. They were not written for the people—the elite, the elect only, were to be admitted within the sacred *penetrabilia*.

Popularization of theology and of general learning has increased so fast and gone so far by means of the press, schools, etc., that the pulpit has lost its prestige to a certain extent, and is now only a secondary affair, a shorn institution. The pews upon which the pulpit once poured its treasures of learning, have been evacuated by the earnest and sincere seekers after truth and knowledge, and their successors have converted them into soft sofas, for a solemn or smirking sentimentalism to sit upon, on Sundays, whose visible flesh and blood embodiments make handsome exhibition of perfumed and sweet-scented dress and fashionable attire—sanctuary in these days, vieing with show-shop of gewgaws, with saloon of gay frivolity. For the man of sense, of thought, of research, the meeting-house and its fellow-edifice, claiming to be holier, and hence calling itself the Church, have but little attraction, and less of profit. The peaceful, quiet fireside, and the library stocked with books and the current periodical literature, cannot fail to afford greater entertainment, and to be productive of larger spiritual profits.

[Continued from page 7.]

path—wife, children or reputation, if need be—should fall before this purpose."

I did not read it. I saw enough without reading. My spirit rose within me as never before.

"Theodore," I said, "tell me what means this quotation from Mr. Beecher. Two years ago you came to me at midnight, saying, 'Elizabeth, all letters and papers concerning my difficulty with Mr. Beecher and Mr. Bowen are burned, destroyed; now don't you betray me, for I have nothing to defend myself with.'"

"Did you believe that?" said he.

"I certainly did, implicitly," I said.

"Well, let me tell you—they all live; not one is destroyed." If this was said to intimidate me it had quite the contrary effect. I had never been so fearless nor seen so clearly before with whom I was dealing.

Coming to me a little later he said: "I want you to read it; you will find it a vindication of yourself. You have not stood before the community for five years as you now do."

Roused still further by the wickedness hid behind so false a mask, I replied: "Theodore, understand me, this is the last time you call me publicly to walk through this filth. My character needs no vindication at this late hour from you. There was a time, had you spoken out clearly, truthfully and manfully for me, I had been grateful; but now I shall speak and act for myself. Know also that if in the future I see a scrap of paper referring to any human being, however remote, which it seems to me you might use or pervert for your own ends, I will destroy it."

"This means battle on your part, then," said he.

"Just so far," I replied.

I write this because these words of mine he has since used to my harm.

The next morning I went to my brother and told him that now I had decided to act in this matter; that I had been treated by my husband as a nonentity from the beginning, a plaything to be used or let alone at will; that it had always seemed to me I was a party not a little concerned. I then showed him a card I had made for publication.

He respected the motive, but still advised silence on my part. I yielded to him thus far as to appearing in the public prints; but counseling with myself and no other it occurred to me that among the brethren of my own communion I might be heard.

Not knowing of any church committee, I asked the privilege of such an interview in the parlors of those who had always been our mutual friends. Mr. and Mrs. Ovington then learned, for the first time, that the committee would meet that night, and advised me to see those gentlemen as perhaps the goodliest persons I could select. This I accordingly did.

There, alone, I pleaded the cause of my husband and my children, the result being that their hearts were moved in sympathy for my family—a feeling their pastor had shared for years, and for which he was now suffering.

On going home I found my husband reading in bed. I told him where I had been, and that I did not conceal anything from him, as his habit was from me. He asked who the gentlemen were; said no more; rose, dressed himself, and bade me good-by forever.

The midnight following I was awakened by my husband standing by my bed. In a very tender, kind voice, he said he wished to see me. I rose instantly, followed him into his room, and sitting on the bedside, he drew me into his lap, said "he was proud of me, loved me; that nothing ever gave him such real peace and satisfaction as to hear me well spoken of; that, meeting a member of the committee, he had learned that he had been mistaken as to my motive in seeing the committee, and had hastened to assure me that he had been thoroughly wretched since his rash treatment of me the night before," etc.

Then and there we covenanted sacredly our hearts and lives—I most utterly—renewing my trust in the one human heart I loved.

The next day how happy we were! Theodore wrote a statement to present to the committee when they should call upon him, to all of which I heartily acceded. This document, God knows, was a true history of this affair, completely vindicating my honor and the honor of my pastor. In the afternoon he left me to show it to his friends.

He returned home early in the evening, passing the happiest hours I had known for years, renewedly assuring me that there was no rest for him away from me. So in grateful love to the dear Father I slept. Oh, that the end had then come! I would not then record the cruel blow "which made a woman mad outright."

The next morning he called upon our friends, Mr. and Mrs. Ovington, and there, with a shocking bravado, began a wicked tirade, adding, with oath and violence, the shameless slanders against Mr. Beecher of which I now believe him to be the author.

This fearful scene I learned next day. In the afternoon he showed me his invitation from the committee to meet them that evening. I did not then show my hurt, but carried it heavily within, but calmly without, all night, till early morning.

Reflection upon this scene at Mr. Ovington's convinced me that, notwithstanding my husband's recent professions to me, his former spirit was unchanged; that his declarations of repentance and affection were only for the purpose of gaining my assistance to accomplish his ends in his warfare upon Mr. Beecher. In the light of these conclusions my duty appeared plain.

I rose quietly, and, having dressed, roused him only to say, "Theodore, I will never take another step by your side. The end has indeed come."

He followed me to Mrs. Ovington's to breakfast, saying I was unduly excited and that he had been misrepresented, perhaps, but leaving me determined as before.

How to account for the change which twenty-four hours have been capable of working in his mind, then many years past, I leave for the eternities with these mysteries to reveal. That he is an unreliable and unsafe guide, whose idea of

truth-loving is self-loving, it is my misfortune in this late, sad hour to discover.

ELIZABETH R. TILTON.

July 23, 1874.

MR. BEECHER'S CARD.

I do not purpose at this time a detailed examination of the remarkable statement of Mr. Theodore Tilton made before the Committee of Investigation and which appeared in the Brooklyn Argus of July 21, 1874. I recognize the many reasons which make it of transcendent importance to myself, the Church, and the cause of public morality, that I shall give a full answer to the charges against me. But having requested the Committee of Investigation to search this matter to the bottom, it is to them that I must look for my vindication. But I cannot delay for an hour to defend the reputation of Mrs. Elizabeth R. Tilton, upon whose name, in connection with mine, her husband has attempted to pour shame.

One less deserving of such disgrace I never knew. From childhood she has been under my eye, and since reaching womanhood she has had my sincere admiration and affection. I cherish for her a pure feeling, such as a gentleman might honorably offer to a Christian woman, and which she might receive and reciprocate without moral scruple. I reject with indignation every imputation which reflects upon her honor or my own. My regard for Mrs. Tilton was perfectly well known to my family. When serious difficulties sprang up in her household it was to my wife that she resorted for counsel, and both of us, acting from sympathy, and, as it subsequently appeared, without full knowledge, gave unadvised counsel, which tended to harm. I have no doubt that Mr. Tilton found that his wife's confidence and reliance upon my judgment had greatly increased, while his influence had diminished in consequence of a marked change in his religious and social views which were taking place during those years. Her mind was greatly exercised lest her children should be harmed by views which she deemed vitally false and dangerous. I was suddenly and rudely aroused to the reality of impending danger by the disclosure of domestic distress, of sickness perhaps unto death, of the likelihood of separation, and the scattering of a family every member of which I had tenderly loved. The effect upon me of the discovery of the state of Mr. Tilton's feelings and the condition of his family surpassed in sorrow and excitement anything that I had ever experienced in my life. That my presence, influence and counsel had brought to a beloved family sorrow and alienation gave (in my then state of mind) a poignancy to my suffering which I hope no other man may ever feel. Even to be suspected of having offered, under the privileges of a peculiarly sacred relation, an indecorous word to a wife and mother, could not but deeply wound any one who is sensitive to the honor of womanhood. There were peculiar reasons for alarm in this case on other grounds, inasmuch as I was then subject to certain malignant rumors, and a flagrant outbreak in this family would bring upon them an added injury derived from these shameless falsehoods.

Believing at the time that my presence and counsels had tended, however unconsciously, to produce a social catastrophe, represented as imminent, I gave expression to my feelings in an interview with a mutual friend, not in cold and cautious, self-defending words, but eagerly, taking blame upon myself, and pouring out my heart to my friend in the strongest language, overburdened with the exaggerations of impassioned sorrow. Had I been the evil man Mr. Tilton now represents, I should have been calmer and more prudent. It was my horror of the evil imputed that filled me with morbid intensity at the very shadow of it. Not only was my friend affected generously, but he assured me that such expressions, if conveyed to Mr. Tilton, would soothe the wounded feeling, allay anger, and heal the whole trouble. He took down sentences and fragments of what I had been saying, to use them as a mediator. A full statement of the circumstances under which this memorandum was made I shall give to the Investigating Committee. That these apologies were more than ample to meet the facts of the case is evident, in that they were accepted, that our intercourse resumed its friendliness, that Mr. Tilton subsequently ratified it in writing, and that he has continued for four years, and until within two weeks, to live with his wife. Is it conceivable, if the original charge had been what it is now alleged, that he would have condoned the offense, not only with the mother of his children, but with him whom he believed to have wronged them? The absurdity as well as the falsity of this story is apparent when it is considered that Mr. Tilton now alleges that he carried this guilty secret of his wife's infidelity for six months locked up in his own breast, and that then he divulged it to me, only that there might be a reconciliation with me! Mr. Tilton has since, in every form of language, and to a multitude of witnesses, orally, in written statements, and in printed documents, declared his faith in his wife's purity. After the reconciliation of Mr. Tilton with me, every consideration of propriety and honor demanded that the family trouble should be kept in that seclusion which domestic affairs have a right to claim as a sanctuary; and to that seclusion it was determined that it should be confined.

Every line and word of my private and confidential letters which have been published are in harmony with the statements which I now make. My published correspondence on this subject comprises but two elements: the expression of my grief and that of my desire to shield the honor of a pure and innocent woman.

I do not propose to analyze and contest at this time the extraordinary paper of Mr. Tilton; but there are two allegations which I cannot permit to pass without special notice. They refer to the only two incidents which Mr. Tilton pretends to have witnessed personally—the one an alleged scene in my house while looking over engravings; and the other a chamber scene in his own house. His statements concerning these are absolutely false. Nothing of the kind ever occurred, nor any semblance of any such things. They are now brought to my notice for the first time.

To every statement which connects me dishonorably with

Mrs. Elizabeth R. Tilton, or which in anywise would impugn the honor and purity of this beloved Christian woman, I give the most explicit, comprehensive, and solemn denial.

Brooklyn, July 22, 1874.

HENRY WARD BEECHER.

HOW THE SCANDAL ORIGINATED.

The Graphic publishes the story of a correspondent which may justify the Investigating Committee in calling Miss Susan B. Anthony before them, but which is as inconsistent with Tilton's indictment as with Mr. Beecher's denial. It reads like women's gabble about what they have heard, misunderstood, and kept hot by stewing over it.

"According to my information the explosion occurred in this wise; Miss Susan B. Anthony (through whom, it is alleged, the story subsequently became public, she relating it to all her female associates) was stopping at Mr. Tilton's house. Tilton had been unusually exasperating in his demeanor toward his wife, and it is said had given her renewed cause for jealousy. She was provoked beyond endurance and filled with a desire to humiliate him. In passionate utterance she told him, in the presence of the guest alluded to, that she had been as faithless to her marriage vows as he had been to his. A tremendous scene followed. Tilton was furious. Finally the whole story of her intimacy with her pastor came out. The circumstances, as I have depicted them, explain how the story got abroad. The secret, which should have been guarded by Theodore Tilton, Henry Ward Beecher, Mrs. Tilton, and their mutual friend, Frank Moulton, was first of all babbled about in the clique of woman suffragists, and finally found its way to the public."

THE GREAT SCANDAL.

HOW THE SECRET CAME OUT—IMPORTANT FACTS.

To the Editor of the Daily Graphic:

Please make room for the following points which may serve to throw a light upon the great scandal now agitating this community. In reciting them, I know fully whereof I speak:

1. Tilton was not acquainted with Mrs. Woodhull until nearly a year after the difficulty in his family. His acquaintance with her was due to the fact that it came to his knowledge that she was in possession of his family secret. His famous life of that woman was written in the endeavor to placate her and prevent the publication of the scandal.

2. The story of the scandal got to the public through the indiscretion of Miss Susan B. Anthony. She was a guest of the Tiltons when the alleged discovery was made by Mr. Tilton. Her story is that Mrs. Tilton came to her room one night complaining of the violence of "Theodore," and the matter was talked over fully at the breakfast table the next morning.

3. The first person who communicated the alleged facts to Mrs. Woodhull was Mrs. Elizabeth Cady Stanton, who had received them in confidence from Miss Anthony, and of course they were told in the same way to all the family acquaintances of those two distinguished reformers.

4. It is understood that Mrs. Woodhull has in her possession a letter written by other of Miss Susan B. Anthony, a resident of Kansas, in which the whole story of the scene witnessed by his sister at the house of the Tiltons is told.

5. Tilton really tried to save his wife from this scandal. He did not confess the facts even to his most intimate friends, and did all that a man could do to keep it secret until he was fairly driven to the wall.

6. There is no doubt that at the time of this difficulty "free-love" doctrines had a great deal to do with the catastrophe; that they were held in a measure by all the parties to this unhappy scandal. The celebrated "free divorce" editorials in the Independent were written by Tilton subsequent to the discovery of the alleged scandal in his own family.

7. There is no allegation on record of any infidelity on Tilton's part before the discovery of the supposed guilt of his wife. Whatever charges are against him date from a subsequent period.

8. This was not a case of deliberate seduction on the part of Mr. Beecher, if the facts are as they are represented to be. She was angered at her husband for his self-sufficiency, his want of consideration for her, and what seemed to her jealous mind his probable infidelities. She went to Mr. Beecher for counsel, and in the prolonged interviews which ensued the intimacy occurred—if the facts are as Tilton supposes them to be.

In closing I venture the prediction that it will be found at the bottom of this whole affair that Mr. Beecher held a sexual theory which he believes to be in advance of the present constitution of society, and if the facts are as alleged he has fallen because of following out a higher law, as he supposed, than that which controls the conventions of our present society.

INQUIRER.

[From the Brooklyn Argus, July 25.]

Yesterday we printed an article from the Graphic purporting to be a "revelation" of the manner in which the scandal first floated to the surface. To-day we are able to state that the account is not indorsed by Mr. Tilton. A reporter of the Argus called at Mr. Ovington's residence, and the statement was handed to Mrs. Tilton. Mrs. Tilton expressed herself much astonished and grieved at the many inaccuracies, if not misrepresentations, which find their way into print regarding her unfortunate relations with her husband. She stated that, in the article referred to, expressions are put into her mouth which are much more like those of Mr. Tilton than any she would use. It was true, however, that Mrs. Susan B. Anthony had visited her home—and, unfortunately, too many of her class to contribute to the happiness of that home. It was in consequence of such visitors that her own old and intimate friends ceased calling on her, and left her alone and abandoned by the society of her own preference.

Since her separation from Mr. Tilton, she says she has received numerous letters from her old friends in all parts of the country, congratulating her on her withdrawal from the circle of those who had made her home objectionable

to them, and professing renewed friendship and esteem. Still, she has not the faintest recollection of any such scene as the one described in the *Graphic* as having occurred in presence of Mrs. Susan B. Anthony. Mrs. Tilton said she had been much annoyed by the misstatement of some newspaper to the effect that her published answer to Mr. Tilton's arraignment of Mr. Beecher had been prepared in concert with certain lawyers. The fact, she says, is that she closeted herself alone at ten o'clock at night, and spent until three o'clock next morning in preparing that document. She afterward read it to Mr. Ovington, and the only alterations not made by herself were some grammatical changes and alterations of punctuation.

The reporter inquired whether she intended to occupy the old home at No. 174 Livingston street.

Mrs. Tilton expressed herself as unable to state yet, or before the articles of separation have been completed and executed. One thing she could state, however, and that is, that so many melancholy associations are connected with the place that she dreads the effect they might produce on her mind and heart. In this the counsel of her friends concur.

Mrs. Tilton is calm in her demeanor and expresses her entire confidence in a favorable result of the present investigation. A gentleman present suggested that the undecided state of the controversy was highly prejudicial to the moral sentiment of the youth of our community, when persons in so elevated positions were even suspected of the alleged crime, and Mr. Ovington stated that such was precisely the view taken by the committee, who were, he firmly believed, determined to put Mr. Beecher through a most rigorous and searching examination. He believed, however, that Mr. Beecher would come out of this trouble brighter and stronger than he ever was, and when his detailed answer to the specific charges contained in Mr. Tilton's complaint were published, the community would be fully able to arrive at a just verdict.

The following letter, which has been in type in our office for three months, may cast some light upon the matter:

"NOT GUILTY! BUT DON'T DO IT AGAIN."

ONEONTA, N. Y., April 13, 1874.

Mrs. Woodhull—During the past ten years we have been traveling nearly all of the time, and have often been made the welcome guest of those who read and admire your paper. Most of the time, of late years more especially, we have advocated the cause of temperance, to the exclusion of other questions of perhaps equal importance.

Our interest in every phase of reform has never faltered, but by pursuing our present course, we have hoped to carry progressive thoughts into homes and channels to be reached by no other means, but we now feel that the time is coming for us to take a more advanced position, nearer the front of the radical army.

We have worked with the church, and have often been accused of inculcating doctrines which we do not regard as true, and of assenting to those which we know to be false; and it is true that while speaking, as we have been, most of the time, in churches, we have been compelled to restrain some of our best thoughts in order to obtain a hearing; but now we are beginning to feel that the truth must be spoken, if it close the door of every church.

The following are some of the reasons: There are too many who are hiding their light under a greenback rather than a bushel. To-day I have had a very pleasant interview with E. W. Capron, Esq., editor of the *Oneonta Herald and Democrat*. He informed me that Elizabeth Cady Stanton told him not two weeks since that your statement was true with regard to the Beecher-Tilton Scandal; that herself and Miss Susan B. Anthony had the story both from Tilton and his wife; that the latter fled from her husband and passed the night with Miss Anthony. Mrs. Stanton and Mrs. Anthony passed the night at Tilton's, and the next morning they talked the whole scandal over with Mr. and Mrs. Tilton.

Mrs. Stanton says that she told others, and that the facts were all known to Mrs. Paulina Wright Davis. This shows that while you are persecuted and imprisoned, somebody is hiding their light for the loaves and fishes.

But if my letters have no other merit, they shall at least be short. Before writing again we hope to visit the Oneida Community and find out what use they are making, and intend to make, of the light which they possess.

From the account of the *Crusade at Delhi*, N. Y., you will see that the whisky war is opening the way for woman to march to the polls and vote. In this instance some of the women worked against their husbands, and some of the daughters defeated their fathers.

Respectfully yours for the light that shines,

B. M. LAWRENCE, M. D.

It would seem from these facts that Mr. Tilton was not the primal originator of the scandal, but that it was first given vent by Mrs. Tilton to Miss Anthony; but is this true?

OPINIONS OF THE PRESS.

The testimony of Mr. Tilton was telegraphed by the Associated Press all over the country, and every newspaper had lengthy editorials regarding its subject-matter. It is impossible for the WEEKLY to present more than a sample of those opinions. The following from the *Chicago Times* is representative of that portion which is induced to favor Mr. Tilton's side of the case, and we offer it as such:

THE DOWNFALL OF BEECHER.

At last the curtain has been lifted and the public is allowed to look behind the scenes in the greatest and most dramatic scandal of modern times. The sights that there meet the eye will shock and grieve the whole world. Henry Ward Beecher, for a quarter of a century the idol of the American pulpit; an orator of wonderful accomplishments; a preacher favored with extraordinary success in the work to which he was devoted; a Christian, apparently, against whom the tongue of scandal would be palsied; petted by men, adored by women; lauded to the skies by Christians

and respected by infidels—this man, apparently so far above his fellows in all that constitutes the true man and the devout Christian, has had the mask stripped from his face and now stands before the American people in all the hideousness of his true nature—an accomplished seducer, a heartless libertine, a shameless traducer of his best friends and most self-sacrificing defenders. Fallen from his high estate, he has become a social leper, whose very touch is contamination; whose breath reeks with pollution.

The statement of Theodore Tilton of the causes that brought about the breach between himself and Mr. Beecher is published this morning. It charges, in brief, that in 1868 Beecher, by employing such arts as he was capable of using, seduced Mrs. Tilton, and for a year and a half afterward continued to maintain immoral relations with her. The charge was confessed both by Mrs. Tilton and Mr. Beecher, and both expressed the greatest and most sincere repentance for the act. Moved by various considerations, among which were the belief that his wife was more sinned against than sinning, and a desire to avoid public scandal both on his own account and that of Mr. Beecher, Mr. Tilton condoned his wife's offense on her expressing sorrow at her crime, and accepted a written apology from her seducer, and the matter was for a time hushed.

But it was not entirely in the power of the principals to the affair to keep it from the public, for other ears than theirs had heard of the great wrong done, and not influenced by the considerations that controlled the parties to it, sent whisperings abroad that soon attracted other notice. First the Woodhull published hints of the true state of affairs; then the late Congregational council of Brooklyn took it up, and finally Dr. Bacon, with ill-considered zeal in the cause of Mr. Beecher, perambulated the country with a series of essays mainly devoted to the abuse of Mr. Tilton. Goaded to desperation, Mr. Tilton resolved upon vindicating his own character, that has been so long aspersed, and has given to the public the astounding statement of to-day.

All who peruse the statement will be convinced of its truth. Mr. Tilton substantiates his charges by incontrovertible proofs. Mr. Beecher's letters, the confession of Mrs. Tilton, the evidence of Messrs. Francis D. Moulton and F. B. Carpenter, two of Mr. Beecher's most intimate and trusted friends, all agree in fixing upon the Plymouth pastor the stigma of the seducer. The chain of evidence is complete, and in any court of law would lead to conviction. Unfortunately for Mr. Beecher, there are few loopholes through which escape may be made.

But it may be said that judgment is rendered on an *ex parte* hearing of the case. It is true, Mr. Beecher has not been heard in his own defense. But in the face of his numerous letters confessing the crime, which are quoted by Mr. Tilton, what justification can he offer? He must either prove that Tilton has forged all the letters that he quotes and is a shamefaced perjurer and liar—an utter impossibility—or confess to the indictment presented by his accuser.

What the effect of these startling disclosures will be cannot now be foretold. To Mr. Beecher the story must be a humiliating revelation. To be branded as a hypocrite, the seducer of the wife of a friend, the maligner of the man he has injured, and a heartless libertine would be almost a death-blow to many men, and to a man in Mr. Beecher's exalted position it must be doubly severe. Death, as he himself says, would be infinitely preferable to exposure. Of one thing the public may rest assured: Mr. Beecher dare not again show his head in the pulpit of Plymouth church. Should he do so, public morality would be outraged and the cause he espoused cruelly wronged. The public has a right to demand personal purity in those who set themselves up as expounders of the divine law, and will not tolerate the presence of a self-confessed despoiler of female virtue in a Christian pulpit.

The following from the *N. Y. Sun* is a fair representation of that portion of the press which is at all analytic:

MR. BEECHER'S DENIAL AND HIS LETTERS.

The *Times* calls attention to a singular inconsistency in the statement of Mr. Beecher published yesterday. In the first place he denies very explicitly every allegation connecting him dishonorably with Mrs. Tilton, "or which in any wise would impugn the honor and purity of this beloved Christian woman;" and he "rejects with indignation every imputation which reflects upon her honor or his own." This is quite clear, although the language in many respects is uncommon, and such as would not have been used under such circumstances by an ordinary man whose purpose was merely to repel the charge that he had committed the crime of adultery. But when Mr. Beecher goes on to explain what he really did, and what was the ground of the breach between himself and Mr. Tilton, he becomes vague, cloudy and hard to understand. The sense of his explanation, however, seems to be that he has interfered in a domestic quarrel between Mr. and Mrs. Tilton; that Mr. Tilton found that his wife placed more confidence in Mr. Beecher's judgment than in his own; and that this was the extent and the only cause of his offending either against Mr. Tilton or against the principles of correct conduct.

Now we earnestly trust, not merely for the sake of Mr. Beecher, but for the sake of religion and morality, that this may be proved to be the truth and nothing but the truth; but when we come to compare the letters of Mr. Beecher, published in Mr. Tilton's statement, and which he now admits to be correctly published, the difficulty of reconciling them with the theory he sets up is at once seen to be very great and serious. Let us look into this difficulty.

On February 7, 1871, Mr. Beecher wrote to Mr. Moulton in the following remarkable manner:

"Many, many friends has God raised up to me, but to no one of them has he ever given the opportunity and the wisdom so to serve me as you have. You have also proved Theodore's friend and Elizabeth's. Does God look down from heaven on three unhappier creatures that more need a friend than these? Is it not an intimation of God's intent of mercy to all that each one of these has in you a tried and proved friend? But only in you are we thus united. Would to God, who orders all hearts, that by his kind mediation, Theodore, Elizabeth and I could be made friends again! Theodore will have the hardest task in such a case

but has he not proved himself capable of the noblest things? I wonder if Elizabeth knows how generously he has carried himself toward me. Of course I can never speak with her again without his permission, and I do not know that even then it would be best."

Now this certainly does not contain an outright confession of adultery, and it is not necessarily an implication even that adultery has been committed. People have been in as deep grief and agony and as contrite in spirit from various other causes; but how can these utterances be reconciled with the idea that nothing had been done by the parties except that two of them had a family quarrel, and the third had intervened in it either to reconcile or to separate? "Does God look down from heaven on three unhappier creatures that more need a friend than these?" These are Mr. Beecher's words; but it must be remembered that although he is a man of warm and excitable feelings, he was fifty-seven years old when they were written, and had a vast experience of life and a cultivated skill in the use of language. And on the same day he writes to Mrs. Tilton, having obtained permission from her husband through Mr. Moulton, the subjoined letter:

"BROOKLYN, Feb. 7, 1871.

"My Dear Mrs. Tilton—When I saw you last I did not expect ever to see you again, or to be alive many days. God was kinder to me than were my own thoughts. The friend whom God sent to me—Mr. Moulton—has proved, above all friends that I ever had, able and willing to help me in this terrible emergency of my life. His hand it was that tied up the storm that was ready to burst on our heads. You have no friend, Theodore excepted, who has it in his power to serve you so vitally, and who will do it with such delicacy and honor. It does my sore heart good to see in Mr. Moulton an unfeigned respect and honor for you. It would kill me if I thought otherwise. He will be as true a friend to your honor and happiness as a brother could be to a sister's. In him we have a common ground. You and I may meet in him. The past is ended, but is there no future, no wiser, higher, holier future? May not this friend stand as a priest in the new sanctuary of reconciliation and mediate and bless Theodore and my most unhappy self? Do not let my earnestness fail of its end. You believe in my judgment. I have put myself wholly and gladly into Moulton's hands, and there I must meet you. This is sent with Theodore's consent, but he has not read it. Will you return it to me by his own hand? I am very earnest in this wish, for all our sakes, as such a letter ought not to be subject to even a chance of miscarriage.

Your unhappy friend,

"HENRY WARD BEECHER."

"When I last saw you," he says, "I did not expect ever to see you again or to be alive many days." Can it be that words like these fall from one who has only gone through a common experience in attempting to end in one way or another a controversy between a man and his wife? Does one who has only tried to intervene in such an affair come out of it with an expectation and a desire not to be alive many days? And he speaks of "this terrible emergency of my life." Is this only a rhetorical exaggeration of one alienated from a friend in so simple a way as Mr. Beecher would have us believe? And what was "the storm that was ready to burst on their heads?" All this is strange, indeed, if it refers to nothing more than the subject alleged in Mr. Beecher's statement.

But take the following letter of Mr. Beecher's to Mr. Moulton dated, as Mr. Tilton says, on Sunday morning, June 1, 1873:

"My Dear Frank—I am determined to make no more resistance. Theodore's temperament is such that the future, even if temporarily earned, would be absolutely worthless, and rendering me liable at any hour of the day to be obliged to stultify all the devices by which we saved ourselves. It is only fair that he should know that the publication of the card which he proposes would leave him worse off than before. The agreement, namely the tripartite covenant, was made after my letter through you to him, namely, the apology was written. He had had it a year; he had condoned his wife's fault; he had enjoined upon me with the utmost earnestness and solemnity not to betray his wife nor leave his children to a blight. With such a man as Theodore Tilton there is no possible salvation for any that depend upon him. With a strong nature, he does not know how to govern it. There is no use in trying further. I have a strong feeling upon me, and it brings great peace, that I am spending my last Sunday and preaching my last sermon."

"The future," says this letter, "even if temporarily earned, would be absolutely worthless, and rendering me liable at any hour of the day to be obliged to stultify all the devices by which we saved ourselves." Saved themselves from what? From the exposure of a family quarrel? Why should so many devices be necessary to prevent such an exposure? And why would it, if it should come, render the future absolutely worthless? Then he goes on to admit that the famous apology was really his. This apology, he says, Mr. Tilton had had a year; "he had condoned his wife's fault; he had enjoined upon me with the utmost earnestness and solemnity not to betray his wife nor leave his children to a blight." Now it is certainly a tough problem to explain phrases like these upon Mr. Beecher's theory. What fault of his wife's was it that Mr. Tilton had condoned? Mr. Beecher knows the meaning of words as well as any other man, and he knows that "condone" is only applied to the forgiveness of a crime by the party injured.

We now come to the most remarkable in this series of documents, the two letters written, as Mr. Tilton says, by Mr. Beecher—and no one can doubt that they are his after reading them—to be shown by Moulton to Tilton:

"No man can see the difficulties that environ me, unless he stands where I do. To say that I have a church on my hands is simple enough; but to have hundreds and thousands of men pressing me, each one with his keen suspicion, or anxiety, or zeal; to see the tendencies which, if not stopped, would break out into a ruinous defense of me; to stop them without seeming to do it; to prevent any one questioning me; to meet and allay prejudices against T. which had their beginnings years before; to keep serene, as if I was not alarmed or disturbed; to be cheerful at home and among friends, when I was suffering the torments of the damned; to pass sleepless nights often, and yet to come up fresh and fair for Sunday—all this may be talked about, but the real thing cannot be understood from the outside, nor its wearing or grinding on the nervous system."

"If my destruction would place him (Mr. Tilton) all right, that shall not stand in the way. I am willing to step down and out; no one can offer more than that. That I do offer. Sacrifice me without hesitation if you can clearly see your way to his safety and happiness thereby. In one point of view, I could desire the sacrifice on my part. Nothing can possibly be so bad as the power of the great darkness in which I spend much of my time. I look upon death as sweeter far than any friend I

have in the world. Life would be pleasant, if I could see that rebuilt which is shattered. But to live on the sharp and ragged edge of anxiety, remorse, fear, despair, and yet to put on an appearance of serenity and happiness, cannot be endured much longer. I am well-nigh discouraged. If you cease to trust me, to love me, I am alone. I do not know any person in the world to whom I could go."

What an affecting, what a heartrending picture of mental agonies is here given! It is impossible to find in literature, real or fictitious, anything to surpass the powerful touches of this master pen. But what is most clear and impressive in them is that for some reason Mr. Beecher was suffering the torments of the damned, and yet had to be cheerful at home and among friends. He passed sleepless nights often, and yet had to come up fresh and fair for Sunday. He had to attempt to allay prejudices against Tilton which had their beginnings years before, and he had to manage the hundreds and thousands of men pressing him with questions and threatening to engage in ruinous defenses of him—defenses against what but this very scandal? and all to prevent some exposure, some revelation, the publicity and investigation of something. "Nothing," he says, "can possibly be so bad as the power of the great darkness in which I spend much of my time." "To live," he exclaims, "on the sharp and ragged edge of anxiety, remorse, fear, despair, and yet to put on an appearance of serenity and happiness, cannot be endured much longer." Alas! is this the expression of innocence? Is this only the fear that some trifling and unimportant occurrence may be revealed to the world? Was "the sharp and ragged edge of anxiety, remorse, fear and despair" shaped out and pointed by simple interposition in a domestic controversy? We trust, earnestly trust, that Mr. Beecher may be able to show that it is so; but to ordinary common sense the effort seems beyond the reach of human faculties.

These letters, however, are not complete without the apology:

"My Dear Friend Moulton—I ask through you Theodore Tilton's forgiveness, and humble myself before him as I do before my God. He would have been a better man in my circumstances than I have been. I can ask nothing, except that he will remember all the other breasts that would ache. I will not plead for myself. I even wish that I were dead. But others must live to suffer. I will die before any one but myself shall be incriminated. All my thoughts are running out toward my friends and toward the poor child lying there and praying with her folded hands. She is guiltless, sinned against, bearing the transgression of another. Her forgiveness I have. I humbly pray to God to put it into the heart of her husband to forgive me. I have trusted this to Moulton in confidence." "H. W. BEECHER."

"I humble myself before him," says Mr. Beecher, "as I do before my God." "I will die before any one but myself shall be incriminated." "The poor child lying there is guiltless, sinned against, and bearing the transgression of another." Now, taking all this in connection with the other letters and exclamations above given, it will certainly require abundant proof and very powerful argument to give to it the meaning its author now proposes to fix upon it.

We are not disposed to condemn Mr. Beecher in advance of his defense; but we have stated the essential points which must be clearly met in order to make that defense effective.

MR. BEECHER'S INITIATION IN FREE LOVE.

MRS. VICTORIA C. WOODHULL, Though a stranger to you personally, and though I am a member of Mr. Beecher's congregation in Brooklyn and have great admiration for Mr. Beecher, I write to you in behalf of fair play. I am cognizant of the following circumstances which it is possible may have an important bearing upon Mr. Beecher's convictions and belief in respect to what you call the "social question," and may therefore have an incidental bearing upon the statements you have made about him, and for which, in some manner, you have been made to suffer. About seventeen or eighteen years ago I was one of a company of persons who were invited to Mr. Beecher's house, one memorable evening, to listen to Mr. Stephen Pearl Andrews, who was to give an exposition of the doctrines of individuality and individual sovereignty.

We came together in Mr. Beecher's ample parlors at half past seven o'clock; the three parlors were filled between that hour and eight o'clock, by a crowd of ladies and gentlemen, mostly of Mr. Beecher's church and congregation, but in part also invited from other congregations and from out of town, probably about eighty persons in all. Among the auditors were several clergymen, one, a particular friend of Mr. Beecher, from a Western city, and others from the neighborhood.

At eight o'clock Mr. Beecher called the meeting to order and made a short introductory speech which was, as nearly as I can recall it, to the effect that Mr. Andrews had recently published a book, called, I believe, "The Science of Society," or some similar name; that he, Mr. Beecher, had read the book; that it exhibited great talent and analytical acumen, and that it is claimed to furnish social relations of great importance, affecting the whole moral and religious conditions of the world. He added that he had been so much impressed by the book that he had sought out Mr. Andrews and had had a private controversy on the subject. He said that the ideas contained in the book were either of the most immense value to the world, as the discovery of new truth, or that they were the most devilish heresies, tending to the destruction of all morality in the world; that he had charged upon Mr. Andrews a subtle and insidious attempt to undermine the marriage institution and all Christian morality; but that the replies which he had received from Mr. Andrews, while they had not convinced him or removed his objections, had satisfied him that the writer was a profound thinker in a new field of thought; and that as the result of their interview or interviews (I do not clearly remember whether he spoke of one or many) he, Mr. Beecher, had himself proposed to Mr. Andrews that he should come as if cited to defend himself and his doctrines before an assemblage of his, Mr. Beecher's, friends, whom he would convoke at his house for that purpose, to consist of the wisest and most discreet of the members of his congregation, and others upon whose judgment he relied, and that

Mr. Andrews should restate in their presence his whole doctrine of individuality or Social Freedom, with the understanding that he was then to be cross-questioned, criticised and replied to by Mr. Beecher himself, and by any other members of the assembly.

After this introduction, Mr. Beecher placed an arm-chair in the middle of the first parlor, conducted Mr. Andrews to it, and requested him to proceed, without restriction or limitation, to make a full exposition of the doctrine of individual freedom and of the sovereignty of the individual, notifying him again that he would afterward be submitted to the most rigorous cross-examination and criticism.

Mr. Andrews then commenced and talked consecutively for, I should think, two hours and a half. I can make no attempt to repeat that remarkable discourse. I only remember it as one of the most lucid, impressive and eloquent speeches I ever listened to; every sentence in it was clear as a bell, both in its vocal enunciation and in the thought that was conveyed in the words. I never knew an audience so spell-bound in my life. The discourse dealt in the fundamental principles of human rights and human relationships. It said nothing directly of love between the sexes, nor of the marriage institution; it dealt, as I should say, with universal individual relations, or with things as they ought to be between man and man, man and woman, and between men and women and their children, in the world. It might almost be called an analysis of the social relations and the social conditions in what may be called a millennial world, and in respect to the moral principles upon which they would be based. It was altogether a wonderful discourse, and seemed to lift everybody present out of the mundane world into a higher and different atmosphere.

At about half-past ten Mr. Andrews announced that he had concluded, and was prepared to undergo questioning and criticism. The scene that followed is nearly indescribable. I never saw such eagerness in any company of people to call out more of expression from a speaker. The lecturer was fairly pelted and overwhelmed by a rush of questioning from every quarter. He quietly preserved, however, the position of a presiding officer, took up the various questions in their order, and replied to them in what seemed to be the most exhaustive and convincing manner.

Mr. Beecher finally took the lead in propounding the questions, and his object seemed to be to drive Mr. Andrews on to the most radical issues and consequences of the doctrines he had propounded. It was he who forced the discussion directly upon the love relations and the marriage-question, to which Mr. Andrews had not once directly adverted. Mr. Beecher seemed resolved to drive him to the wall by deducing consequences so radical from the doctrines he had stated, that he would shrink from avowing them; but every time a thrust of this kind was made, Mr. Andrews quietly and frankly accepted the consequences and developed them still further into an unthought-of degree of radicalism, pointing out the remedies for the supposed evils as resulting from the necessary workings of the principles themselves. The interest in the subject seemed constantly to deepen and increase until it became almost painful. Mr. Beecher said: "Do you see Mr. Andrews, that the consequence of this doctrine would be to dissolve the whole marriage institution?"

Mr. Andrews.—"I do."

Mr. Beecher.—"Do you mean that?"

Mr. Andrews.—"I do."

Mr. Beecher.—"And what then?"

Mr. Andrews.—"The replacing of marriage throughout Christendom and the world, by higher and better institutions, in which every woman shall be maintained in freedom and in the utterly free and untrammelled exercise of her function of maternity, without being delivered over to the tyrannical whim or arbitrary control of any one man, who may be a brute, or a drunkard, or a consumptive, or in a thousand other ways utterly unfitted to assume the direction, and force upon woman the exercise of her responsible duty to the race."

This is the merest specimen of the nature of the discussion which took place on that remarkable evening in the heart of Mr. Beecher's church and congregation; the interest did not flag for an instant, and when we were finally called to our senses through some one who thought it time to adjourn, we were astounded to find that it was two o'clock in the morning. Not a man or a woman had left during these six hours of the most concentrated attention. I leave it for you and others to judge what may have been the effect of that evening's talk. For myself, I will merely observe that in many a sermon which I have listened to from Mr. Beecher, from that day to this, I have perceived a strong tinge of what seemed to me the same doctrine, somewhat diluted, which I listened to that night in its most concentrated form.

It is my impression that Mr. Andrews had not, at that time, announced to the world at large the distinct doctrine of free love so undisguisedly as he did not long afterward, but that Mr. Beecher detected the doctrine as the logical consequence of what he had published under the name of "The Science of Society," and was determined on this occasion to drag out of him the full expression of his more hidden thought. I should think from my recollection that it was not more than three or six months after this that the celebrated discussion on Love, Marriage and Divorce, by Stephen Pearl Andrews, Henry James and Horace Greeley, was published first in the columns of the New York Tribune, and afterward, I believe, in book form. It was, I think, from the similar positions to those which Mr. Beecher that evening drew from him as laid down by Mr. Andrews in that famous discussion, that "free love" as a distinctive doctrine took its origin; and it seems to me, looking on as an outside observer, that it has ever since been diffusing itself very broadly among the more intelligent and even among the more moral and religious portions of the community, and that it is every day struggling up nearer to the surface for recognition as being in some manner foundational of the social order of the future. At any rate, you may,

perhaps, perceive from the facts which I have related, some reasons why the statements which you have made in respect to Mr. Beecher's belief and mode of life should not have been regarded as anything so terrific in Mr. Beecher's church and congregation as they would naturally have been elsewhere in the more conservative world; for Mr. Beecher and the choice members of his church and congregation were in, so to speak, at the birth of the doctrine.

Simply and honestly I am myself persuaded from all my recollections, observations and reasoning on the subject, that a conviction was wrought and burnt in on the mind of Mr. Beecher by the profound analysis and clear statement of Mr. Andrews on the evening referred to, even though they may never have had any subsequent intercourse on the subject, which has greatly influenced and even controlled the subsequent teachings and life of our beloved teacher and pastor; and for one I have not felt authorized to criticise him. He will stand or fall before his own conscience and his God.

If circumstances arise to make it requisite, I shall be prepared to authorize you to give my true name to the public in testimony of the truth of this recital; but I presume that will not be necessary, as there must be at least half a hundred members of the church or congregation still living who were present the evening alluded to in Mr. Beecher's parlors, and no one, I feel confident, who was present, has ever forgotten it. In the meantime, I subscribe myself merely

SENEX.

A SONG FOR THE TIMES.

BY JAMES S. LAIDLAW.

TUNE— *Jinks.*

I'm Henry Ward of the Puritan stock,
I'm the great religious weathercock,
And shepherd of a flourishing flock
Of Christian lambs in Brooklyn.

I'm a wonderful popular man—
It's owing entirely to my plan
Of preaching salvation for fallen man
To my congregation in Brooklyn.

My method of running the Gospel machine
Is a modern one as may be seen;
It does up the business slick and clean;
You can see how it works in Brooklyn.

The first and principal thing to be done
Is to preach with a view to please every one.
It's the nicest thing beneath the sun,
It works like a charm in Brooklyn.

My religious views are a sort of hash
Of every conceivable kind of trash,
Compared with the Bible I know it "won't wash;"
But it's popular over in Brooklyn.

To the orthodox I preach a hell,
I throw a sop to the infidel.
'Twould puzzle old Nick himself to tell.
What I mean by my preaching in Brooklyn.

I visit the ladies to do them good,
As every generous pastor should;
Of course, its generally understood
Among the members in Brooklyn.

I tell them it's all stuff about sin,
What they want is plenty of tin;
To be sure, for a preacher, this sounds "pretty thin,"
But it suits the sisters in Brooklyn.

Success is the principle for you,
It makes no difference what you do,
Nor what means you take to carry it through,
So you come out ahead in Brooklyn.

Between you and me the fact of it is,
In religion like everything else "biz" is "him";
It's palpably plain that's how it "riz,"
Over on the heights of Brooklyn.

I never allow the thing to lull,
I always have some wire to pull,
I've practiced so long in pulling the wool
Over their eyes in Brooklyn.

I preached abolition for many a year—
I'm good at shedding the crocodile tear—
I shed at about ten thousand a year—
That's the cheapest I do it in Brooklyn.

As soon as that began to grow stale,
I took up the woman suffrage tale;
O Lord! didn't I rant and rail
'Bout woman's wrongs in Brooklyn!

As soon as this began to disparage
My preaching, I came the Richardson marriage;
But I rather think that was a miscarriage
Upon the whole, in Brooklyn.

Now comes along this devilish row
About me, and Tilton, and Bowen, and Co.;
Fact is, I hardly know what to do,
It's getting so hot in Brooklyn.

I think I'll manoeuvre something like this:
I'll summon a jury who can't go amiss,
Their brotherly kindness will quickly dismiss
All the charges against me in Brooklyn.

And when they ask, Well! What did you do?
We'll say we sifted it through and through,
And the sum of it is the stories ain't true—
"How's that for high," in Brooklyn.

I'm Henry Ward B—, I have no fear,
With twenty thousand, I see my way clear
To humbug the people another year
With the help of the deacons in Brooklyn.

MORAL.

All that a man wants in this world of woe,
Is plenty of money and cheek, "you know;"
And I've got enough to carry me through,
Whatever turns up in Brooklyn.

BUSINESS EDITORIALS.

TO MY OLD PATRONS.

Again I offer you my valuable services, if you are so unfortunate as to require them. I have taken those splendid parlors at No. 226 Sutter street, where I can always be found by those afflicted. With a mind matured and enriched by studies of an advanced order, I can safely say that there is hardly a disease in the catalogue of human ills that I cannot treat to a successful issue. To the Ladies let me say, I am always ready to assist you. My past knowledge has been increased by extensive experience. I am now able to treat you with the certainty of success. No case peculiar to your delicate organism is beyond my sure control.

My Female Monthly Medicines are superior to any offered heretofore, and will be warranted to have the desired result in all cases.

Those of the public who need my services can depend upon gentlemanly, honorable and scientific treatment.

Persons afflicted can, if they prefer, consult me by letter, detailing the symptoms of the DISEASE OR TROUBLE, and receive medicines by express with full instructions. All letters must be directed: J. H. JOSSELYN, M. D., 226 Sutter street, San Francisco, California. Cure warranted in all cases or no pay required. Consultation, personally or by letter, gratis. Send for book.

TO YOUR TENTS, O, ISRAEL!

There will be a grand camp-meeting of Spiritualists and Liberalists on the banks of Lake Massabesic, four miles east from Manchester, N. H., on the Manchester and Portsmouth Railroad, commencing August 6 and continuing twelve days.

Fare at reduced rates has been secured on all branches of the Concord R. R., and all arrangements have been made to make this an enjoyable affair.

Good speakers have been secured to address the audiences. Such amusements as swinging, bathing and fishing have been provided.

Board at reduced rates can be secured in Manchester, or near the camp ground, for those who wish. A limited number of tents will be provided for those who apply in season. Two large empty ice houses will be opened as boarding and lodging houses.

The platform is free, alike for radicals and conservatives, Christians and infidels, spirits and mortals. All are invited, and all shall be treated well. The managers will speak or furnish good speakers every day. Extra trains will be run from Manchester and back for every evening meeting.

Managers.—Laura Cuppy Smith, Mattie Sawyer, Anthony Higgins, Moses Hull.

WESTERN NEW YORK QUARTERLY CONVENTION.

The Third Quarterly Mediums' and Speakers' Convention for 1874 will be held at East Randolph, Catts. Co., Saturday and Sunday, August 1 and 2, commencing at 10 o'clock, and holding three sessions each day. Friends in the vicinity join with the committee in extending a cordial invitation to all interested in spiritual development to attend, particularly to mediums, speakers and singers.

East Randolph is on the Atlantic and Gt. Western R. R., sixteen miles from Salamanca, the connecting station, on the New York & Erie R. R., and sixteen miles from Workburg, where the Dunkirk & Warren R. R. intersects the A. & G. W.

For further particulars, address May Huntington, East Randolph, N. Y.

MASS MEETING.

There will be a mass meeting of Spiritualists, Free Religionists and Liberalists, held under the auspices of the First Spiritual Society of Terre Haute, Ind., at the Vigo Co. Fair Grounds, on the 27th, 28th, 29th and 30th of August.

The ground is pleasantly located, comprising twenty acres of a beautifully shaded grove, within two miles of the city, accessible from every direction by good roads, and from the city by railroad, and is bountifully supplied with good water and sheds and buildings adapted to the purposes of such a meeting.

Dancing and other attractive and innocent amusements will be introduced.

Board and lodging furnished at a nominal price on the ground, and every effort to interest all attending and to render them comfortable will be made.

All stands for refreshments will be controlled by and in the interest of the above society.

Extra trains for the accommodation of those passing from and to the grounds will be held in reserve. Arrangements are also being made at this point by which those attending may reach the city at reduced rates; and it is hereby made a special request of the friends that they negotiate with the proper authorities at their respective points for reduced railroad fare, and report the result at once to the undersigned, notice of which will be given to the public in due time.

Speakers and mediums are particularly invited, and will receive due and proper attention. Such intending to be present will confer a favor by notifying the Secretary at once that timely notice thereof may be given. A full attendance and a good time is expected. Let all who can attend do so and they will be made welcome.

By order of the Committee, JAMES HOOK, Sec.

[CIRCULAR.]

BUREAU OF CORRESPONDENCE OF THE PANTARCHY.

The increasing number of letters of inquiry, addressed to MR. ANDREWS personally, and to others known to be associated with him, in respect to the nature, purposes, progress and prospects of the Pantarchy, suggest the propriety of organizing a branch or bureau of its operations for the express purpose of answering such and similar inquiries, as well as for the relief of the parties so addressed, whose time has, heretofore, been gratuitously given to the writing of replies.

There are two other kinds of letters sent in a steady current for many years to the same quarter. The first are letters of inquiry touching social difficulties, and asking for advice or consolation, in the thousand trying conditions in which married and unmarried persons, men and women, find themselves involved. The others are letters asking specific information, on matters of reform, spiritualism, unitary life, the new language, and the like; and even on a variety of topics, concerning science, business, and miscellaneous subjects.

To serve this great want; to organize and economize labor; and to extend this method of giving information into a systematized institution for the use of the whole community, this Bureau formed. The aggregate of small fees, will, it is hoped, furnish a means of support to one or several of the wisest and best of the men or women most versed in the social reform, and in universological science, and prove of great use to many an aching heart and to many an inquiring mind. THE BUREAU OF CORRESPONDENCE will undertake to answer ANY QUESTION (admitting of an answer) upon ANY SUBJECT, and in case its efforts are appreciated will take the necessary steps to enlarge its connections and means of information to that end. In the meantime, if the question is of a kind which the Bureau is unable to answer, the fee will be returned.

The fees charged are as follows: For a reply on postal card to a single inquiry, 10 cents; for a letter of advice, information (more at large), or sympathy and consolation, 25 cents. In the latter case, the letter of inquiry must contain a stamp, for the answer. No increase of charge on account of the difficulty of obtaining the information, except in special instances, which will be arranged by correspondence. Newspapers inserting this circular, can avail themselves of the aid of the Bureau without charge.

STEPHEN PEARL ANDREWS.

THEODORA FREEMAN SPENCER, JOHN G. ROBINSON, M. D., ASENATH C. McDONALD, DAVID HOYLE, Address Mrs. A. C. McDonald, Sec. B. C. P., 75 W. 54th St., New York.

BOARD OF MANAGERS.

C. W. STEWART, the uncompromising young Radical, is re-engaged at Terre Haute, Indiana, for the next three months and will answer calls to lecture on week evenings during that time to all parties who uphold free speech, and have the welfare of humanity at heart here and now. No others need apply.

The legal rate of postage on the WEEKLY, addressed to regular subscribers, is twenty cents per annum, or five cents per quarter, payable in advance. Subscribers who receive their copies by letter-carriers will please hand the annual or quarterly postage to carriers, taking their receipts. If any higher rates are demanded, report the facts to the local Postmaster. The postage on copies directed to subscribers in New York city has been prepaid by the publishers.

NELLIE L. DAVIS will lecture in New York during August; in Bay City during September; in San Jose, California, during November; in San Francisco during December. Permanent address, 235 Washington street, Salem, Mass.

Dr. Slade, the eminent Test Medium, may be found at his office, No. 25 East Twenty-first street near Broadway

FREE DRESS CONVENTION.

The American Free Dress League will hold its first annual convention in Painesville, Ohio, on Wednesday and Thursday, September 2 and 3, 1874.

In this age of radical thought and rapid progress, no subject appeals to the understanding of the serious or the benevolence of the philanthropist with more earnestness or deeper pathos than the insane extravagance and suicidal folly of woman's dress.

We mourn over the barbarisms of war, and lament the wretchedness, degradation and ruin caused by intemperance, yet it is an open question whether the sword and alcohol combined are as fatal causes of that waste of physical and mental vigor whereby the masses go to untimely and dishonored graves, as are the absurd and wicked styles of dress for woman.

In view of these appalling facts we appeal to all lovers of their kind to meet us in convention for a radical and fearless consideration of one of the most vital questions affecting the welfare of this or any age.

The platform will be open to the broadest consideration of the principles of dress reform, and of the best styles of dress for all. Come, let us reason together.

Presidents—D. M. Allen; S. L. O. Allen.
Secretaries—O. F. Shepard; B. R. Tucker.
Corresponding Secretary—M. E. Tillotson.
Will papers friendly to the cause please copy.

JOSEPH JOHN'S GREAT WORKS OF ART, engraved on steel, "The Orphan's Rescue," price \$3; "The Dawning Light," with map of Hydesville, \$2; "Life's Morning and Evening," \$3, or the three pictures to one address, \$7; are mailed to any part of the United States, postage free. Warranted safely through and satisfaction guaranteed on receipt of prices above specified in post office order or registered letter at risk. Club rates given on application. Address R. H. Curran & Co., Publisher, 28 School street, Boston, Mass.

The First Primary Council of Boston, of the U. A. of Spiritualists, have leased the new "Parker Fraternity (lower) Hall," corner of Berkly and Appleton streets, where they give lectures every Sunday afternoon and evening.

JOHN HARDY, Cor. Secretary.
In consequence of bad health, D. W. Hull is compelled to give up his room for the treatment of patients in Chicago. He will again take the lecture-field, and is ready to answer calls to any part of the country. Address 148 West Washington street, Chicago, Ill.

Correspondence is solicited on "The Corporal Punishment of Girls in Select Schools and the Family." The book to be published the coming fall.

All interested address, J. H. EWERY, Box 105 South Boston, Mass.

DR. L. K. COONLEY has removed from Vineland to Newark, N. J. Office and residence No. 51 Academy street, where he will treat the sick daily and receive applications to lecture Sundays in New Jersey, New York or elsewhere in the vicinity. L. K. COONLEY.

DR. R. P. FELLOWS, the renowned Healer, is now healing with surprising success through the agency of his Magnetized Powders. The afflicted should send \$1 to the Doctor at Vineland, N. J., for a box of these simple but efficacious remedies.

WANTED by a Middle-aged Man, a Single Medium not over 35, as a companion. For particulars address MR. WILLIAMS, Washington, D. C., Post Office.

LAURA CUPPY SMITH'S engagements are as follows: August, Manchester, New Hampshire and vicinity; September, January and March, Boston; October, New Bedford, Mass.; February, Salem, Mass. Societies desiring to engage her for the intervening months would do well to apply at once. Address, till further notice, 27 Milford street, Boston, Mass.

ADDIE L. BALLOU

Having had quite an extended tour through California, where she has been greeted by large and enthusiastic audiences, has gone to Oregon for a term of some weeks, after which she will return to the States, about the 1st of September. Parties along the route wishing to make engagements with her to stop off for one or more lectures on her return will please make as early application as possible, to secure time. Till 1st September, care Box 666, San Francisco; later and for winter engagements, to Terre Haute, Ind.

Send Austin Kent one dollar for his book and pamphlets on Free Love and Marriage. He has been sixteen years physically helpless, confined to his bed and chair, is poor and needs the money. You may be even more benefited by reading one of the boldest, deepest, strongest, clearest and most logical writers. You are hardly well posted on this subject till you have read Mr. Kent. You who are able add another dollar or more as charity. His address, AUSTIN KENT, Stockholm, St. Lawrence Co., N. Y., Box 44.

P. S.—I will now mail "Free Love," in paper cover, "Mrs. Woodnull and Social Freedom," and "True and False Love" or 75cts. I will add two more of the "Woodhull" and "Social Freedom" Pamphlets for \$1.00, or I will mail ten of the pamphlets for \$1.00. In buying these you greatly aid a physically helpless man. AUSTIN KENT.

E. M. Flagg, dentist, 79 West Eleventh street, New York city. Specialty, artificial dentures.

SARAH E. SOMERBY, Trance Medium and Magnetic Healer, 23 Irving Place, N. Y.

R. W. HUME, Associate Editor of WOODHULL & CLAFLIN'S WEEKLY, is prepared to deliver lectures on Radical Spiritualism, and on all the reforms of which it is the base. For further particulars, list of lectures, etc., address Box 3,791 New York City.

PROSPECTUS.

WOODHULL & CLAFLIN'S WEEKLY.

(The only paper in the World conducted, absolutely, upon the Principles of a Free Press.)

It advocates a new government in which the people will be their own legislators, and the officials the executors of their will.

It advocates, as parts of the new government—

1. A new political system in which all persons of adult age will participate.
2. A new land system in which every individual will be entitled to the free use of a proper proportion of the land.
3. A new industrial system, in which each individual will remain possessed of all his or her productions.
4. A new commercial system in which "cost," instead of "demand and supply," will determine the price of everything and abolish the system of profit-making.
5. A new financial system, in which the government will be the source, custodian and transmitter of money, and in which usury will have no place.
6. A new sexual system, in which mutual consent, entirely free from money or any inducement other than love, shall be the governing law, individuals being left to make their own regulations; and in which society, when the individual shall fail, shall be responsible for the proper rearing of children.
7. A new educational system, in which all children born shall have the same advantages of physical, industrial, mental and moral culture, and thus be equally prepared at maturity to enter upon active, responsible and useful lives.

All of which will constitute the various parts of a new social order, in which all the human rights of the individual will be associated to form the harmonious organization of the peoples into the grand human family, of which every person in the world will be a member.

Criticism and objections specially invited. The WEEKLY is issued every Saturday. Subscription price, \$3 per year; \$1.50 six months; or 10c. single copy, to be had of any Newsdealer in the world, who can order it from the following General Agents:

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COL. J. H. BLOOD, Managing Editor.
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THE MAGNETIC HEALING INSTITUTE, 314 EAST NINTH STREET, NEW YORK CITY.

This Institute, organized upon the combined principles of

CLAIRVOYANCE, MAGNETISM and MEDICINE,

Makes a specialty of all those diseases, which, by the Medical Faculty, are usually considered incurable. Among these may be mentioned

PARALYSIS,
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CHRONIC DIARRHŒA,

Diseases of the Liver, Spleen and Kidneys, and especially

BRIGHT'S DISEASE,

AND

All Diseases Peculiar to Women.

In this last class of complaints some of the most extraordinary discoveries have recently been made, which surmount the difficulties that have heretofore stood in the way of their cure. That terrible foe to human life,

CANCER,

Is also conquered by a very simple, but recently-discovered remedy, which by chemical action upon the diseased fungus causes it to separate from the surrounding parts and to slough off, leaving behind only a healing sore.

The peculiar advantage which the practice at this Institution possesses over all others is, that in addition to all the scientific knowledge of Medical Therapeutics and Remedial Agents, which the Faculty have, it also has the unerring means of diagnosing diseases through

CLAIRVOYANCE,

As well as the scientific administration of ANIMAL AND SPIRITUAL MAGNETISM in all their various forms.

The Best Clairvoyants and Magnetic Operators are Always Employed.

This combination of remedial means can safely be relied upon to cure every disease that has not already destroyed some vital internal organ. No matter how often the patient affected in chronic form may have failed in obtaining relief, he should not despair, but seek it from this, the only Institution where all the various methods of cure can be combined.

In addition to the cure of disease, Clairvoyant consultations upon all kinds of business and upon all forms of social affairs can also be obtained. The very best of reference given to all who desire it, both as to disease and consultations.

Reception hours from 9 A. M. to 9 P. M.

Invalids who cannot visit the Institute in person can apply by letter. Medicine sent to all parts of the world.

All letters should be addressed,

MAGNETIC HEALING INSTITUTE,

314 EAST NINTH ST., NEW YORK.

Testimonials.

Inflammation of the Kidneys, Stomach and Bowels Cured.

NEW YORK, July 20, 1870.

For several years I have been suffering from an acute disease (inflammation of the kidneys and upper part of the stomach and bowels), for which I had been treated by several of the most eminent and successful physicians in the vicinity of New York, but without success. My disease seemed to have assumed a chronic form, and I had almost despaired of ever being cured. Hearing of their success in the treatment of all chronic diseases, I determined to try their skill, and I am now thankful that I did, as after the very first operation I commenced to improve, and now, after a few weeks, I am well, or nearly so.

Hoping that this may induce others who need their services to test their skill, I cheerfully give this testimony in their favor, and hope that they may be the means of restoring hundreds of those suffering as I did to health and strength.

Spring Valley, N. Y.

JOHN A. VANZANT.

Bright's Disease of the Kidneys Cured.

NEW YORK CITY, Nov. 3, 1869.

Eight years ago I was taken with bleeding from the kidneys, which has continued at intervals ever since. All the best physicians did me no good, and finally gave me up as an incurable case of Bright's Disease of the Kidneys. My friends had all lost hope, and I had also given up, as

I had become so weak that I could scarcely walk a block. A friend advised me to go to the Magnetic Healing Institute, and see what could be done for me there. I went, and after being examined was told I could be cured only by the strictest Magnetic treatment. The first operation affected me strangely, sending piercing pains through my back and kidneys; but I began to improve at once, and now, after one month's treatment, I have returned to my employment and can walk several miles without fatigue. I can be seen at 101 Clinton avenue, Brooklyn, or at 23 South street, New York.

T. P. RICHARDSON.

Inflammation of the Face and Eyes Cured.

NEW YORK CITY, June 21, 1869.

I had been afflicted for several years by a serious inflammation of the face, involving the eyes, which were so bad that at times I could not see at all. One eye I thought entirely destroyed. I tried various remedies and the most eminent physicians, but could not even get relief, for the most excruciating pain accompanied it. As a last resort I applied at the Magnetic Healing Institute. They explained my disease and said it could be removed. Though thoroughly skeptical, I placed myself under treatment, and, strange as it may seem, am now, after six weeks' treatment, entirely cured; the eye I thought destroyed, is also restored. I consider my case demonstrates that the mode of treating diseases practiced at the Institute is superior to all others, as I had tried them all without benefit.

JOHN FOX.

No. 3 Clinton avenue, near Fletcher street, Brooklyn.

721 Chestnut St., Phila.

Where for thirteen years every description of Acute, Chronic and Private Diseases have been successfully treated strictly on Botanic principles.

NO POISON USED

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